

IN REPLY TO THE MISCHIEF OF
DENIAL OF HADITH



By
Al-Shaikh Safi-Ur-Rehman Mubarakpuri

Translated by
Muhammad Younas Qureshi

Edited By
Faiz-ur-Rehman



QUDDUSIA
PUBLISHERS

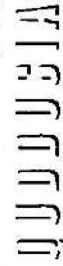
Contents

S. No	Topic	Page
1.	Preface	7
2.	Does the Holy Quran incorporate each and everything and so, there is no need of Hadith?	9
3.	Basis arguments for denial of Hadith	15
4.	The reply	23
5.	Status of Zann and Zanniyat in the Shariah	23
6.	Meaning of "Deen to be complete"	29
7.	Narration conveying the meaning.	31
8.	The myth of Iranian conspiracy	32
9.	Were the Muhaditheen Ajmi or Iranians?	35
10.	The Arab Muhaditheen	36
11.	The Iranian Muhaditheen	37
12.	On Narrations being "scattered and contradictory"	47
13.	On the Delay in copying the narrations.	48
14.	Facts about "obscurity"	57
15.	Regarding belief in countless narrators	62

© All Rights Reserved

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying, recording or by information storage and retrieval system, without the permission of the publishers.

First Edition : January 2006



ISLAMIC PUBLISHERS
URDU BAZAR LAHORE PAKISTAN



Supervised by:
Abu Bakar Quddusi

Phones # +92 42 735 1124
+ 92 42 723 0585
Web Site www.quddusia.com
E-mail: info@quddusia.com

16.	Obedience of Prophet Muhammad ﷺ and the status of Prophet hood	65
17.	The Reply	66
18.	Meaning and requirement of obedience of the Prophet Muhammad ﷺ	69
19.	Real Status of Prophet hood and its requirements	72
20.	A note of warning	88
21.	True concept of believing in the Perfection of Deen	89
22.	A Proof of Punishment in grave.	92
23.	Arguments for Punishment in grave and rebuttal of the opposite view	94
24.	More Quranic Proofs for Punishment in grave and rewards in grave	97
25.	Punishment and reward before the Doomsday does not negate the Doomsday	109
26.	Mandatory prayers and deniers of Hadith	113
27.	Quranic Proof of five daily prayers	125
28.	Summary of the discussion	129

Preface

All praise to Allah, Sustainer of all the worlds and blessings and peace be upon the best of His creatures—Muhammad ﷺ, the last of the prophets, his descendants, his companions and upon all those who adopted his guidelines till the Day of Judgment.

In 1975, reports were received from Seuni and Bala Ghat, the districts of the Central India, that the mischief of the denial of Hadith has been raised over there. The people were disturbed on this development, and we were requested to reach there for meeting the challenge. I was associated with the Jamia Salafia, Banaras at that time. Myself, Hafiz Nasrullah Jaunpuri and our learned teacher late Maulana Shams-ul-Haq Salafi رحمہ اللہ, moved towards that region. The doubts were discussed and, thanks to Almighty Allah, the mischief came to an end.

A few months later, it was learnt that similar arguments were being advanced at some other places also. I published a 16-page booklet in rebuttal of these doubts. It was immediately sold out and a new edition had to be published within three months. However, during this period, a new pamphlet was received from Madhupur, Bihar, with some new arguments raised by the researcher.

I wrote down reply to the new points and sent it to Madhupur by post. Silence prevailed on the opposite front for quite a long time. Subsequently, a lengthy write up was received that revealed the same old ailment.

which means:

Again the same old ailment and the same infirmity of the heart.

The reply to the new points has also been included in this booklet which now contains the review of approximately all the doubts raised on the issue 'Denial of Hadith', though the literary and subjective order could not be maintained under these circumstances. I must note that the necessity of this kind of booklet was being felt for some time and different circles of India and Pakistan have been demanding its publication again. Therefore, it seems proper that it may again be printed after a review. It is fully hoped that the Muslims in this region as also all over the world would benefit from it. Undoubtedly, all authority before and after rests in Allah, the Almighty.

Safi-ur-Rahman Mubarakpuri

12 Rajab, 1418 A.H.

Does the holy Quran incorporate each and everything and there is no need for the Hadith?

The basic and the most important point searched out on this issue has been that the detail of every thing is given in the Holy Quran and therefore, there is no need of Hadith.

In support of this argument, the following verses of the Holy Quran are cited:

And we sent down to you the book explaining all things, a Guide, a Mercy and glad tidings to Muslims.

(Al-Nahl 16:89)

And we have ordained laws for him in the Tablets in all matters, both commanding and explaining all things.

(Al-Aaraaf 7:145)

The meaning of these verses is twisted to prepare ground for the view that the detail of every issue is available in the Holy Quran.

We would now put forth our argument against this false notion.

Question 1: For instance, in the Holy Quran, dead meat, blood, the blood of swine and that on which the name of other than Allah has been invoked, is forbidden while the domestic animals are permitted. The domestic animals listed in the Holy Quran are dromedary, camel, cow, ox, goat, he goat, sheep and

ram. The dictionary also lists these as domestic animals.

The question that arises is, whether all the other animals in the world, leaving aside those mentioned above, are Halal (permitted) or prohibited e.g. dog, cat, jackal, wolf, leopard, lion, legendary foreign sea animals, monkey, bear, deer, axis, stag, water buffalo, hare, crow, kite, hawk, falcon, pigeon, starling, dove etc. etc. Are all these animals Halal or Haram? Are some of them permitted and some forbidden?

Whatever the answer, it must be from the Holy Quran and any rational justifications will not be accepted. That is to say, that the claim that the Quran furnishes detail of each and every thing, must be proved here. If the deniers of the Hadith fail to bring forth a comprehensive list of the Halal and Haram (permitted and prohibited animals), and surely they will fail, it would be a clear proof of the fact that the Holy Quran does not deal with each and every issue therefore, there is a dire need of the Hadith to understand the Deen as the Hadith provides the necessary detail of permitted and prohibited animals.

Question 2: In the Holy Quran, the Believers are enjoined to offer prayers. The Quran also mentions of performing Qayam (standing), Rukoo (bending) and Sajdah (prostration) during the prayer. The question now arises what should be the order and sequence of these actions, whether Qayam (standing) is to be performed in the beginning, in the middle or at the last, and what should be the sequence of Rukoo and Sajdah. Again, while in Qayam (standing), should we tie our

hands together or keep them hanging? Are we to stand on one foot or on both the feet? Next, the word Rukoo, literary means bowing. Now the question arises whether we should bow forward, towards the right side, the left? Again, what should be the extent of bowing? Should we lower our head only a little bit or level it with our back, or should we bend still more? And, then, while in Rukoo, where are we to place our hands, on our knees, between the thighs with arms placed on the thighs, or to let these hung like rods? What should be the shape of the Sajdah (prostration)? Which part of the head is to be placed on the ground? Should it be exactly the middle part or the right side or the left side? Where should be our hands during the Sajdah or Rukoo- thrust into the thighs, or placed on the ground? If they are placed on the ground, are we to place only the palm on the ground or our elbow in full? Next, are we to perform one prostration or two? Whatever the answer you make to these questions, support your answer with the proof from the Holy Quran. In respect of these issues, your rational interpretations will not matter. If no reply to these questions can be provided from the Holy Quran (and surely the Holy Quran is silent about all this), it is the evidence of this fact that no Quranic injunction can be acted upon without Hadith.

Question 3: In the Holy Quran, the Believers are enjoined to pay Zakat. Those who do not comply have been threatened with severe punishment. The types of the people, to whom Zakat money is to be given, has also been explained. Yet, a lot many questions remain unanswered- for instance: when is the Zakat to be

paid/collected i.e., daily, weekly, monthly or yearly, after five years or ten years, or once in a life time? Again, at what rate is it to be paid? Is the rate of Zakat on cash and kind the same or different for both, what is the rate of Zakat on gold or silver, on grain and income from land, etc.?

Does the Holy Quran provide answer to all these issues? Obviously not. In fact, it is the Hadith that furnishes answers to all these details. Hence, the Hadith is needed for acting upon the Quran itself.

Question 4: It is ordained in the Holy Quran that the booty which the Muslims get from the Unbelievers is to be divided into five parts and one of these is to be assigned to the name to Allah and His Prophet, and distributed among the orphans, the poor and the needy. The question arises as to how are the other four lots to be distributed. Should these be equally distributed among all the Mujahideen or soldiers of the Muslim Army or they are to be given away to the soldiers at varying rates, keeping in view their contribution and services during the battle, because some soldiers afforded their own weapons, horses, etc. in the war while the others were provided these things by the Islamic state. Similarly, some of them fought very bravely while some of them were overawed. Some of them fought in the front arrays facing direct attack from the enemy while some others had been in the back arrays, comparatively far away from the enemy. Are all of them to be rewarded at the same rate. If yes, why? And where is the evidence from the Holy Quran? If we make a difference between the share of the soldiers, what is the basis for such a decision? Does the

Quran give all these details? If we leave all this to the Commander, why? And if the Quran remains silent on all these issues, how can it be claimed that the Quran provides solutions to each and every issue and problem?

Question 5: The Holy Quran enjoins the amputation of the hand of a thief, male or female. (Al-Maidah 5: 41). Now, the question is whether one or both the hands of the thief are to be chopped off. If one hand is to be cut off, from where- from the armpit, the elbow or from the wrist or from anywhere in-between both the ends of the wrist? Whatever the answer, it should be from the Holy Quran.

Question 6: It has been ordained in the Holy Quran: When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah and leave off business. (Al-Jumah 62:9)

The questions arise? When called on Friday and for which prayer? What should be the words for the call? How is this prayer to be offered? Does the Holy Quran furnish answers to all these questions? Definitely not. So, either each and every question should be answered from the Quran or let it be accepted that details of every issue have not been given in the Holy Quran.

The above discussion would explain the import of the Quranic injunction enjoining the Faithful to obey "the way of the Holy Prophet. The Holy Quran does not explain the mode or the way of the Prophet in the issues raised above and numerous other issues. Then, how can we know the way of the Prophet? It is only

through the Hadith that we can learn the way of the Noble Prophet ﷺ. Therefore, unless we acknowledge the Hadith, we cannot even act upon the Holy Quran itself.

BASIC ARGUMENTS FOR DENIAL OF HADITH

Having known the real position of this single argument, let us now examine some more points raised by the research scholar of Madhupur. It is interesting that the fellow himself raises the questions and also provides the answers from his own mind. (Our reply to all these points will follow at the end.) He writes:

Question: What is the status of the term "Hadith" in Deen (religion)?

Answer: Nothing.

Deen is Truth and it is based on knowledge and belief. Allah Himself and His angels stand witness to it. as in the verse

لَقَدْ كَرَّمْنَا اللَّهَ بِشَهَادَةِ مَا أَنْزَلَ إِلَيْنَا مِنْ الْكِتَابِ
يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا

But Allah bears witness that what He has sent to you, He has sent from His (own) knowledge. And the angels bear witness: But enough is Allah for a witness.

(Al-Nisaa 4: 166)

The Deen has been perfected in the best way through:

Muhammad ﷺ is the apostle of Allah and those who are with him, are strong against unbelievers (but) compassionate among each other. You will see them bow and prostrate themselves (in prayer), seeking grace from Allah and His Good Pleasure. On their

faces are their Marks, (being) the traces of their prostration. This is their similitude in the Gospel is: like a seed which sends forth its blade; if, then, becomes thick, and it stands on its own stem, (filling) the sewers with wonder and delight. As a result, it fills the unbelievers with rage at them. Allah has promoted (those among them who believe and do righteous deeds, forgiveness and great reward. (Al-Fath 48: 29)

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَاتَّمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Today I have perfected your religion for you, completed my favour upon you and have chosen for you Islam as your religion.

(Al-Maidah 5:4)

The Deen or religion has become safe to the fullest extent, word by word and letter by letter on the tablet of the Holy Quran:

Nay, this is a glorious Quran, (inscribed) in a Tablet preserved.

(Barooj or Zodiacal Signs 85: 22)

Contrary to it our Ahadith or Traditions are altogether conjectural, unreal and based on "narration conveying the meaning". What is their relationship with Deen?

إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

And conjecture avails nothing against Truth.

(Al-Najm 53:28)

In other words, conjecture has no status in comparison with truth.

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى

They follow nothing but conjecture and what their own souls desire? Even though there has already come to them Guidance from their Sustainers.

(Al-Najm 53: 23)

Thus, these people merely follow the conjecture. In reality, they follow their own desire whereas the fact is that Guidance from Allah has been conveyed to them.

Still at another place, in an address, it has been ordained to the believers to keep far away from much more conjecture and suspicion; rather they have been warned that some guesses or suppositious even reach the degree of sin.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

O Believers! Avoid suspicion as much (as possible) for suspicion in some cases is a sin.

(Al-Hujarat 49: 12)

Hundreds of years after the demise of the Prophet, some Iranians collected the treasure of mere hearsay things and wild guesses (which were attributed as the words of the Prophet and named those miscellaneous and contradictory narrations as "Sahih" or authentic Ahadith or traditions and those who came afterwards, due to religious and political expediencies, took these collections as an essential part of religion, thus closing the door of 'understanding of Deen' and 'meditation in the Holy Quran' Previously, same kinds of narrations

had little importance so long as those were reported freely by X, Y and Z, in their society. But after having been penned down and after been labeled as 'Sahih' or authentic and having been circulated as:

"Such and such narrator said to such and such person" and "such and such person heard from such and such person", unluckily, these narrations were considered root and foundation of the Deen whereas, in fact, these collections of narrations or reports had, at the maximum, the status of a kind of semi historical matter and nothing else. (Semi historical because, they do not come up to the mark of the art of history and, secondly, most of the narrations of these books of Ahadith are self-made narrations of storytellers, preachers and professional relaters of legends and fake tales. Moreover this very group of preachers and storytellers has been responsible for propagating these false narrations and concocted events among the public.

Continuing, he says" Our "Hadith" has another dark aspect which is even more sorrowful than the first one, and which should be called as the tragedy of Islamic history e.g., such narrations are abundantly available in the Hadith collections which form as the album of accusations, falsehood and obscenity. The ironical aspect is that these immoral and shameful Ahadith are attributed to the saintly personalities of the Holy Quran (e.g., "The Prophet ﷺ himself, his pious wives specially Aisha and Hafsa and the companions of the Prophet ﷺ, especially Abu Bakr, Umar and Uthman). Or abusive language is

abundantly used against the noble personalities of the previous Divine Books as Ibraheem (Abraham) ﷺ, Yousuf (Joseph) ﷺ, Daud (David) ﷺ and Maryam (Marry), peace be upon them. In short; nobody could escape from being the target of the oppression of the narrators of Hadith whether they may be the chosen personalities of the previous Divine Books or the popular personalities of the Holy Quran –

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

Ah! Woe, that Day to the Rejecters of Truth!

(Al-Mursalat 77: 15)

"Be it known that these narrations are not by Musailma Kazzab or by notorious liar like Mulla Mueen Waiz Kashfi; rather they are by the authentic narrators of the "Imams" enjoying universal praise and high esteem by the common Muslims, which have been serving as the adoration of these books for about one thousand years, which were considered as the most authentic books after the Holy Quran and its like.

Mr. Madhupuri, concludes his "valuable research" with a note under the title "Solid Reality:

"We are under obligation to believe in Allah the Almighty, His Apostle, Muhammad ﷺ, and believing in Allah means believing in Allah as Truth, and to believe that the Holy Quran was revealed to Prophet Muhammad him and it is true. Contrary to that, mere hearsays which have been passing on unhindered for centuries from every high and low and, at last, Muhaditheen (Compilers of Ahadith) ﷺ might have copied them in their commonplace book after knowing

them altogether in an irresponsible way. Attributing such unauthentic and uncertain narrations to the Truthful and the Ameen Prophet ﷺ and giving it the name of Sunnah and compelling the Muslims to believe in them is altogether injustice and extreme high-handedness.

“If the copy of the prevalent Bible or the Gospel cannot be considered worthy of mention merely on the basis that it had been written by the companions of the Christ who had remained with Christ in sojourn and travel as his commander and companions and that this job had not been accomplished in the presence of the Christ; rather it had been performed forty years after the event of Rafea (lifting up to the heavens) (رفع), what can be the justification of accepting these narrations as revelations from Allah and treating them as part of Deen as these had not been penned down at the instance of the Prophet himself ﷺ, nor his Companions felt its necessity; rather some non Arabs might have written them down as told by X,Y,Z, hundreds of years after the Prophet ﷺ? And the claim of having written these things after fresh bath or ablution, and offering two Rakaat NAWAFIL (Supererogatory prayer) might create the feelings of reverence and respect of the narration psychologically, as far as regards the narrations themselves, it is in fact, even if they had been written after taking a bath with Zam Zam water, even then no difference would it make in their soundness and defect

“The Holy Quran is the word of Allah. In order to believe in it, we will have to believe in the prophet hood of Prophet Muhammad ﷺ Without believing in

him, believing in the Holy Quran being the Word of Allah will not be reliable at all. Exactly in the same way, it will be essential for us to believe in each and every narrator in order to acknowledge the narration as the Ahadith or traditions of the Prophet ﷺ, rather it will be essential to believe, without exception, in as many as narrators in every chain of very narration of every Hadith. Have we been ordained by Allah and His Messenger ﷺ to believe in innumerable Ashaab-e-Asma' al Raijaal. What a tragedy?

Reply

This brings to an end the research of the learned scholar of Madhupur. We would now reply to the first argument advanced by Mr. Madhupuri in support of his claim that Hadith has no place in Deen.

The gist of the first argument is that the foundation of Deen lies on knowledge and belief and the Ahadith are Zanni or conjectural. In this respect, he has quoted some verses of the Holy Quran in which Zann has been censured and it is ordained to avoid Zann. This reasoning on his part compels us to conclude that he neither believes in the Holy Quran nor has even common sense to understand it.

Status of Zann and Zanniyaat in Shariah

In the Holy Quran, Zann has not been censured only, it has also been admired. At several places, the Faithful are asked to practice Zann and it has also been termed as the basis of salvation. Allah the Almighty ordains:

لَوْ أَنِ إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ

Why did not the believers—Men and Women—when you heard about the affairs, put the best construction on it in their own minds and say, "This (charge) is an obvious lie"?

(Al-Noor 24:12)

It may be noted that in this verse, there is not only a stress on adopting good Zann, there is an advice for forming a decisive opinion in respect of a highly sensitive matter on the basis of Zann. At another place, Allah ordains

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ *
الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ

Seek (Allah's) help with patient perseverance and prayer: it is indeed hard, except to those who bring a lowly spirit, who bear in mind the certainty that they are to meet their Sustainer and that they are to return to Him.

(Al-Baqarah 2:45-46)

In other words, having the "Zann" of the Day of Judgment taking place and also of our meeting with Allah the Almighty, is a sign of faith.

At another place, Allah the Almighty says:

أَلَّا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ * لِيَوْمٍ عَظِيمٍ

"Do they not think that they will be called to account on a mighty Day?

(Al-Mutaffifeen 83:4-5)

In other words, not having the Zann of Resurrection is a sign of non-believing and the cause of evil like weighing deficient. At another place, the Quran says:

"Then he that will be given his record in his right hand will say: 'Ah! Here! Read you my Record! I did really understand that my Account would (One Day) reach

me"! And he will be in a life of Bliss, in a Garden on high.

(Al-Haaqqah 69: 19-21).

Lo! Gentleman! here the Paradise is being offered due to a belief based on Zann while our friend from Madhupur is bent on pushing Zann and Zanniyaat into Hell. Prophet Daud عليه السلام repented on the basis of Zann, this deed of his was admired by Allah in these words:

وَلَقَدْ دَاوُدُ إِذْ أَنَا فَتْنَاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ

And David gathered that We had tried him: he asked forgiveness of his Sustainer, fell down, bowing (in prostration), and turned (To Allah in repentance).

(Sad 38:24)

Prophet Daud عليه السلام made this conjecture that We had put him to trial. So, he sought pardon from His Sustainer and he fell while bowing and surrendered before Allah.

Mr. Madhupuri does not consider any relationship of Zann (or conjecture) with Deen whereas the Holy Quran makes it the basis of an order of the Holy Quran on Deen. Allah commands:

فَإِنْ طَلَّقَهَا فَلَا حُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ

So if a husband divorces his wife (irrevocably), he cannot, after that, remarry her until after she has married another husband and he has divorced her. In that case, there is no blame on either of them if they

re-unite, provided they full that they can keep the limits ordained by Allah

(Al-Baqarah 2: 230)

That is to say that if the second husband of the woman divorced thrice, the first husband and the divorced wife are under no blame for again becoming husband and wife through Nikaah and have the Zann (belief) that they will be able to keep the limits ordained by Allah.

In the Battle of Tabook, three sincere Muslims had not participated without any excuse. The stage at which their repentance was accepted by Allah has been mentioned in the Holy Quran in these words:

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّى إِذَا ضَافَتْ عَلَيْهِمُ
الْأَرْضُ بِمَا رَحُبَتْ وَضَافَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا
مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ
هُوَ التَّوَّابُ الرَّحِيمُ

"(He turned in mercy also) to the three who were left behind, (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them. And they perceived that there is no fleeing from Allah (and no refuge) but to himself. Then He turned to them that might repent, for Allah is oft-Returning, Most Merciful.

(Al-Taubah 9: 118)

Look here. It makes clear that when these sincere Companions learnt a lesson and established the Zann

that there was no escape for them except Allah, their repentance was accepted and they earned the blessings and forgiveness of Allah as a result of Zann.

Not only that. Islam provides that all cases before an Islamic court be decided on the basis of only two just witnesses. Only the cases of Zina (adultery) are an exception. But what will be the degree of reliability and trustworthiness of these witnesses, can be estimated from the fact that if they give evidence after offering the prayer, on oath and affirming their sincerity, even then they can intentionally make a wrong statement. (See Al-Maaidah Verses 106-108)

Rather, in connection with evidence, a further legal section provided is that if two men are not available, the evidence of one man and two women will be sufficient. (Al-Baqarah 2: 283) and Allah Himself has clarified that the number of women has been fixed two in stead of one because of the Quranic verdict.

أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى

That is to say that if one of them errs, the other can remind her.

(Al-Baqarah 2:283).

In other words, even such an evidence is acceptable when the witness herself does recollect and is advancing evidence on the basis of a reminder from the other.

Now, what degree of "Yaqaeniyyaat" (belief) does this kind of evidence contain? This relaxation is in regard to the court cases but so far as news is

concerned, there is still greater room. It is ordained in the Holy Quran:

O Believers! If a wicked person comes to you with any news, ascertain the truth.

(Al-Hujuraat 49: 6)

This clearly means that if a righteous and pious man comes with news, there is no need of such ascertainment.

So, in the Holy Quran, Zann is not only admired; rather the foundation of some religious orders has also been laid on it. The whole system of judiciary has been founded on it, when it has been commanded to form decisive opinion on the basis of the same Zann, seekers of forgiveness have been pardoned subject to repentance under the same Zann that it has been declared as the ground for salvation on the Day of Judgment.

So, does it behove any researcher to undermine the Ahadith holding them as Zanni and ridiculing those who believe in the Hadith as true basis of Deen? In fact, the critics himself have fallen a victim to it?

Perhaps, on this assertion, our friend may open the dictionary and shout that different meanings of Zann are being mixed up.

So, let me clearly state that it is our friend from Madhupur and not this scribe who is doing this mischief. After all what can be a bigger fraud and wrong than to neglect all the Quranic verses and the whole Islamic system by giving a false meaning to Zann and to impose the view that there is no scope for

Zann and, therefore, the treasure of Ahadith which are based on Zann (conjecture) have no place in Deen.

Meaning of "Deen to be complete"

The second argument of Mr. Madhupuri in this regard is that the Deen has practically been completed with the verse"

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ

i.e. "the Prophet Muhammad ﷺ and his companions" and it has been saved in the tablet of the Holy Quran.

Probably the purpose of this argument is to invite questions about the perfection of Deen. However, we may point out that a number of questions on this score have already been raised in the beginning of this very booklet relating to the permitted and prohibited animals, the form and shape of the prayers, the details about Zakat, and the share of the Mujahideen in the booty, the amputation of hands of the thief, etc.

We would again invite the critics of Hadith to explain from where all these details are to be had if we drop the Hadith?

On the other hand, the Holy Quran emphatically declares that whosoever rests his hope in Allah and wishes to be successful in the Hereafter, he should follow the model of the Prophet ﷺ as in the verse"

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ

"You have indeed in the Apostle of Allah Almighty a beautiful pattern (of conduct) for anyone whose hope is in Allah Almighty and the final day.

(Al Ahzab 33:21)

Now, the situation over here is that in numerous matters, the model of the Prophet ﷺ is not available. And whatever information is available, the critics term it as "a concocted story under the Iranian conspiracy. What is then the way out?

In fact, the stance of Mr. Madhupuri and co. invites so many questions as would unnerve them. Therefore we leave them aside.

These submissions would make it explicitly clear that all the complications faced by the critics of Hadith are simply the result of a wrong interpretation of the following two verses—

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ

This day I have perfected your religion for you.

(Al-Maa'idah 5:4)

And

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ

Nay, this is a glorious Quran

(Al-Burooj 85: 21)

It is obvious that Mr. Madhupuri and his co-thinkers have lost the capacity to comprehend the true meanings of these verses of the Holy Quran.

"Narration Conveying Meaning"

Let us now discuss a few more of the observations of Mr. Madhupuri in regard to the Ahadith. He opines that "All of these are totally conjectural, unreal and narration conveying meaning."

Now, it is obvious that the word "uncertain" is the interpretation of the Zanni or conjectural and we have already made our submissions in respect of Zann.....

As regards the "narration conveying meaning", let it be stated that if it is an offence, then this offence, God forbid, has been made by the Holy Quran itself. In this respect, let us examine the dialogue between:

- Prophet Noah عليه السلام and his nation
- Hud عليه السلام and his nation
- Salih عليه السلام and the nation of Thamood
- Ibrahim عليه السلام and his nation
- Loot عليه السلام and his nation
- Shuaib عليه السلام and Madyan people (and the people of wood).
- Moses عليه السلام and Pharoah
- Moses عليه السلام and the Magician and the Bani Israel.
- The sermons and dialogues of Christ عليه السلام

Were all these dialogues in exactly the same wording and passages with which they have been mentioned in the Holy Quran? Can you deny the glaring historical fact that the language of all these prophets and their nations was not Arabic?

The Holy Quran mentions one and the same thing at different places in different forms and words. . . At some place, it is brief and at other place, it is in detail. The wording and the narration at different places is not the same. Again, one part of an event is stated at one place while another part is stated at another place. So, if difference of words and passages, brevity and detail, mention and omission of certain parts of conversation and narration conveying the meaning is a defect, it is there in the Holy Quran (we seek refuge in Allah the Almighty). If it is not so, why object to the Hadith on this point?

The Myth of Iranian Conspiracy

After trying to degrade the Quranic verses on the issue of Zann and giving a wrong interpretation to some verses, the researcher from Madhupur has manifested his over-whelming pride, following the crooked and mischievous Jewish Orientalists who have been talking non-sense and about which every sane person can say with confidence:

كَثِيرَتِ كَلِمَةُ تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنْ يَقُولُونَ إِلَّا كَذِبًا

It is grievous thing that issues from their mouths as a saying. What they say is nothing but falsehood!

(Al-Kahaf 18:5)

The gist of this viewpoint is that the valuable treasure of the Ahadith is a conspiracy of the Iranians and only a collection of stories concocted by the storytellers and preachers.

Before exposing the hollowness of this assertion, we would ask our friend how did he discover the "Iranian conspiracy and fiction. What are his sources of information? What are his arguments in support of this tall claim?

It is really astonishing that such a forceful claim should be made without any sound reasoning. Does it really show "Pondering over the Holy Quran" and "understanding of the Deen?"

Mr. Madhupuri claims that after the demise of the Prophet Muhammad ﷺ some Iranians collected hearsays and conjectures from here and there and assigned them the name of 'Sahib Hadith' or 'Authentic Tradition'.

Now, let us first examine this fact whether the compilers of these Ahadith collections were Iranians.

In the chronological order, among the narrators of Hadith of the first period, great names of Ibn-e-Shahab Zuhari, Saeed bin Musayyab, Urwah bin Zubair and Umar Bin Abdul Aziz رضى الله عنه are the prominent ones. All of them belong to the respectable Arab family of Quraish and the last mentioned one is well-known in the Islamic history as the fifth righteous caliph.

Similarly, the editors of Hadith in the first period are Imam Malik رحمہ اللہ as the most outstanding; Imam Shaafii رحمہ اللہ and after him Imam Ahmad bin Hanbal رحمہ اللہ. The Hadith collections of these three Imams are current and popular among the entire Ummah. These three leading Muhaditheen are purely from the Arab race. Imam Ahmad had been from the tribe of Banu Shaihaan. It is worth mention that Banu Shaihaan is the tribe who had already inflicted a humiliating defeat to the Iranian army of Chosross in the War of Zeefar. This tribe had not only proved perseverant during the uproar of apostasy under the Iranian conspiracy during the period of the Caliph Abu Bakr رحمہ اللہ but had played a decisive role in crushing this uproar from the eastern Arabia, thus giving a strength to the Arabic Islamic Caliphate. Moreover, the bravery of its great warrior Muthanna Bin Harith Shaihani had opened the door for the conquest of Iran by the Arab army.

After all, what sort of an Iranian conspiracy it was that was controlled by the Arabs, patronized by the Arab Caliph, and for which some eminent people had sacrificed their lives while some of these tribes and their individuals were known for their enmity towards Iran. Can any sane person accept such a story even for a moment?

Now, let us examine the lives of the distinguished scholars who collected the Hadith of the second period (when Siha--Sittah or the most authentic six Hadith collections were compiled). Among them, the most prominent is Imam Bukhari whose native land had been Bukhara. Bukhara is not in Iran; rather it is

situated in Maawara-al-Nahar in (currently Uzbekistan) Turkastan. The second and third venerable persons are Imam Muslim and Imam Nasaai رحمہ اللہ. Both these gentleman were from the area of Neshapur which had been a part of Khurasan, not of Iran. If it had been under the control of Iran, it was only in the capacity of an alien authority. The fourth and the fifth venerable persons had been Imam Abu Daud and Imam Tirmizi. The former belonged to Sajistan (Khurasaan) while the latter had been from Tirmiz (Mawaraa-al-Nahar in Turkastan). There is difference of opinion regarding the sixth venerable person. One chain of scholars includes the collection of Iladith by Imam Ibn-e-Ma'jah among the Sihah-e-Sittah and assigns it this status of authenticity. The other reckons the collection called Sunan Daarmi or Mauta Imam Malik رحمہ اللہ among the Sihah-e-Sittah. Certainly Imam Ibn-e-Ma'jah رحمہ اللہ had been from Iran. But his compilation is of the lowest degree. So much so that most of the Muhaditheen are not ready to assign it any authenticity. Both the last mentioned gentlemen are Arabs as also Imam Muslim, Tirmazi, Abu Daud and Nasaai.

Were the Muhaditheen Non Arabs or Iranians

It will be wrong to suggest that all the Muhaditheen who compiled the Ahadith in the form of books, or their majority was Iranian. The fact is that the compilers of all the books of Ahadith that are prevalent and popular among the Ummah today, except a few, had been Arabs. In the following table, we are

providing the list of the Arab Muhaditheen to establish this fact.

The Arab Muhaditheen

Sr. No.	Name	Year of Death	The tribe he belonged to
1.	Imam Malik	179 A.H.	Zee Sabh
2.	Imam Shaafai	204 A.H.	Quraish
3.	Imam Hamidi	219 A.H.	Quraish
4.	Imam Abu Ishaq Bin Rahuiah	238 A.H.	Banu Tameem
5.	Imam Ahmad bin Hanbal	241 A.H.	Banu Shaiban
6.	Imam Darmi	255 A.H.	Banu Tameem
7.	Imam Muslim	261 A.H.	Banu Qashair
8.	Imam Abdu Daud	275 A.H.	Banu Azad
9.	Imam Tirmazi	279 A.H.	Banu Saleem
10.	Harith Bin Abi Usama	282 A.H.	Banu Tameem
11.	Imam Abu Bakr Bazar	292 A.H.	Banu Azad
12.	Imam Nasaai	303 A.H.	
13.	Imam Abu Yaala	307 A.H.	Banu Tameem
14.	Abu Jaafai Tahavi	321 A.H.	Banu Azad

15.	Imam Ibn-e-Habbaan	354 A.H.	Banu Tameem
16.	Imam Tabrani	360 A.H.	Lakham
17.	Imam Dar Qutni	385 A.H.	
18.	Imam Hakim	405 A.H.	Banu Dhabbah

The Iranian Muhaditheen

1	Imam Ibne Abi Shaibah	235 A.H.	
2	Imam Bukhari	256 A.H.	
3	Imam Ibn-e-Maajah	273 A.H.	
4	Imam Ibn-e-Khuzaimah	311 A.H.	

This list clearly shows that the list of Muhaditheen whose books are current and popular, includes 18 Arabs and only four Iranians. Maulana Zia-ud-Din Islahi, an associate of Dar-ul-Musannifeen, Azam Garh has written a book titled as Tazkirat-al Muhaditheen with a detailed account of well-known compiler Muhaditheen who were born in the first century Hijrah and up to those who died till the eight century Hijrah. The total number of these Muhaditheen is seventy. Out of them, only twelve Muhaditheen were reported to be Iranian. This should expose the myth of the so-called Iranian conspiracy.

Along with that, if this fact is also kept in mind that among those who compiled Hadith books, the Arab Muhaditheen were the most outstanding besides being

the forerunners, whereas the Iranian Muhaditheen came afterwards. Besides, the Iranian Muhaditheen included such Ahadith in their collections as had been collected by their Arab forerunners or contemporaries in their books. This makes the situation clear. Now, how could it be termed as a conspiracy against the Arabs when all the pioneers of Hadith collection had been leading Arab personalities and they were followed by the people from Turkistan and Khurasan, who by race, had been Arabs.

Again, it must have been a strange type of Iranian conspiracy that the "conspirators" and their "political patrons" were always in a state of conflict with each other. Someone was being exiled, another was being put behind the bars; a third was being inflicted lashes and poisoned badges were placed on his wounds; someone was being put in chains, and someone else was being taken round the city on donkey's back as a mark of condemnation and insult.

Then, how surprising is this that the "conspirators" were not terrified by their rulers, instead they were ready to face every challenge and punishment. They were never inclined to oblige their rulers by agreeing to hold special classes for the children of the rulers or grant them any favour. They turned down the gifts of these rulers with full sense of dignity and never cared to attend their courts even by default. If ever they were pressed to appear before the rulers, they were never submissive, and called a spade a spade, thus inviting all types of troubles. Is this the character of "conspirators"?

Another aspect of this so called "conspiracy" seems to be quite interesting. The Ahadith collections compiled by this "conspirator's group" include such Ahadith as narrate the qualities as well as weaknesses of tribes, nations and countries. And several of these Ahadith mention the excellence of Hijaz describing it as 'place of shelter' (Bukhari and Muslim etc.), Yeman has been called "centre of faith and wisdom" (Bukhari and Muslim etc.), Syria as "centre of excellence" and "the place of outstanding people", and "the chosen land of Allah Almighty" and the fortress of Islam and prayers have been made for it. (Bukhari, Muslim, Abu Daud, Tirmazi, Musnad Ahmad Bin Hanbal).² On the other hand, what status has been assigned to the East in general and to the Iranian centre of authority (Iraq) in particular? Surprisingly, it has been dubbed as the "centre of mischief and trouble" and the "abode of the ill-mannered and the uncivilized" and prediction has been made of natural calamities and destruction hitting this country. Some one has even called it as Devil's toilet. If at all any good is mentioned of Iran in the Hadith, it is only concerning a few people.³

Surly, they were strange type of "conspirators" who attributed all the excellence and good qualities to their "Arab enemies", assigning all meanness and follies to them themselves and their masters. Can all this be taken as a "conspiracy" at all?

Here, we would refer to an important element in regard to this discussion that has been noted by late Maulana Muhammad Ismail of Gujranwala. Says the Maulana:

"So, have we ever thought of the fact that the Islamic government had spread over lakhs of miles throughout the world beginning from the land of Hijaz. Just think of if you got any land by peaceful means. In Hijaz itself, battles were fought for every inch of the land. Even Makkah was captured through advance of the Muslim army. Najd was achieved by means of war. Fighting had been inevitable in certain areas of Syria, Iraq, Habash and Yemen. Battles were fought on the sea-coasts.

"The Holy Prophet ﷺ himself fought more or less 82 battles during his lifetime. This chain of battles continued till the middle of the period of the Third righteous Caliph ؓ. From the last days of the third caliph till the end of the caliphate of Ali ؓ, almost entire period was full of internal conflicts. After 41 A.H., as soon as peace prevailed, the Umayyid Caliphs, in spite of their personal weaknesses, started Jihad in the way of Allah. India, Andalus (Spain), Barbar, Al-Jazaair — all these lands were included in the Islamic State through war. Then, why did you blame Iran for a conspiracy? If revolts and conspiracies can be concocted merely on the basis of territorial aggrandizement and conquests, why hasn't there been a "Hijazi conspiracy", "an Indian conspiracy", a "Barbari conspiracy" and a "Spanish conspiracy"? Had the Jews of Syria been more righteous than the polytheists of Iraq and Rome or the Christians of Iran? Had their governments not ended at the hands of the Muslims? Had the honour of the Qibti and Egyptian nations not been destroyed by the Islamic conquest in Egypt? Then why do you not think about the Egyptian conspiracy? If

your mind hasn't gone bankrupt, recall the whole history of your conquests. Perhaps there is no country except China where the Muslim have not committed killing? On the coast of the Western Sea, your armies had been anchoring for years? Why have you not thought of a conspiracy by those people? On the contrary, you yourself seem to have fallen prey to a conspiracy.

"The scholars of Cardova and Spain e.g. Ghazali, Ibn-e-Mukarram, Ibn-e-Arabi, Shatabi, Ibne-Hazam, Yahya Bin Yahya Masmoodi etc. are not called conspirators. If the scholars of Khurasan, Bukhara, Qazween, Tiramz, Nasa have been accused of "concocting" Hadith because these venerable persons paved the way for the editing of Hadith from the manuscripts of old biographies of Sunnah, notes of the Sahaba and the Tabacen and the right guided forerunners, the services of the Spanish scholars too had not been less as they wrote down millions of pages as commentaries on Hadith, Fiqahul Hadith and sciences of Sunnah. Why not to term these services a conspiracy? Is there no sane person among the critics of the Sunnah who may seriously think over these things? Are the Iranian scholars alone guilty in the entire story?

من كان عذا القدر مبلغ علمه فليستر بالصمت والكتمان

(Legal Importance of Hadith page 79-81)

Let us examine some more reviews of Maulana Muhammad Ismail in connection with this "Iranian conspiracy". The Maulana states:

"One hundred years from today, the government had neither been elective nor it bore any stamp of the democratic representation. Neither those governments had been accountable before the people. In fact, the governments at that time had been one man's rules. At the most, one community would have become the ruler and the remaining people would be the ruled. Those in power were not bound to follow any constitution. The opinion and the order of the king used to be the law, except that some cunning people tried to be close to the King by obeying each and every order of the rulers.

"The public support to such governments had been for personal considerations or due to the character of the king. In case of a revolution, the country certainly underwent some changes, not in sympathy with the king or his dynasty; but due to the goals before the incoming rulers.

The Iranian government had also been one man's rule. It came to an end with the death of Yazdgard. Yazdgard's family must have been destroyed in this revolution. But history does not hint at any conspiracy that might have been hatched in support of this dynasty.

After Nausherwan, even otherwise, the government of Chosroes had been inclined to fall. In their character, justice and equity were being replaced by oppression. The masses had least respect for the government. Therefore, there is no question of a conspiracy.

Religiously, the Persian government was Zowasterinn (fire worshippers). The simplicity of

Islam's belief in the Unity of God influenced the minds of even the Jews and the Christians while the Idol-worship could not stand before Islam. The teachings of Islam were based on reason and crystal clear. The contention of Islam in regard to Tauheed (Oneness of God) was an open book as it answered the doubts and misgivings of others very broad-mindedly. It removed all the doubts of the critics and opponents. Then, it never thrust its ideology on anyone. Then, why a conspiracy be hatched against it? Who should do it and how?

The Persian government came to an end during the reign of the second righteous Caliph. Yazdgard was assassinated by his own people. They helped the Muslim armies to finish him. Then, how had the conspiracy been necessitated?

After the conquest of Persia or Iran, thousands of the Persians retained their ancestral religion and paid Jizya (capitation tax) to the Muslims. No one harmed them in any way. Their worship-places were fully protected. Many of them were attracted towards Islam and they were accorded full respect and love by the Muslims.

A state that provided total religious and political freedom, and where the non Muslims rejoiced on the conquests of the Muslims, and if the Muslims ever had to withdraw from any area under any compulsion, their non Muslim subjects were in tears, it is surprising how the Idara Tuloo-e-Islam and Aslam Jaiiajpuri should conceive the germs of conspiracy?.

History tells us that the Persians had been fully satisfied over the administration of justice by the Muslims. Realising the knowledge friendly approach of their Muslim rulers, the intelligentsia of Persia immediately devoted to the pursuit of knowledge, giving up politics. And in the field of knowledge, they achieved miracles, earning great fame for themselves. Surprisingly, they never even dreamt of conspiracy against their rulers.

This leads us to the conclusion that the entire conspiracy theory was cooked up at the house of Maulana Jairaajpuri and in the office of Idara Tuloo-e-Islam. Otherwise, it is difficult, rather impossible to prove any thing of the sort.

Was it a conspiracy that the "conspirators" embraced the religion of the conquerors and then devoted themselves to the service of the knowledge of their masters so much so that the conquerors did not have to worry about this field at all? And then these conquerors fully patronized many sciences and the scholars. (Preface Ibn-e-Khaldoom/58).

History proves reveals that during the rule of the Umayyads, the Iranians did not enjoy the goodwill of the Royal court as had been available to the Bramakah in the days of the Abbasids. But the Bramkahs had no service of Deen to their credit. What to speak of the service of the Holy Quran or Sunnah, they did not serve even the Arabic language in any manner.

Abbasid Caliph Haroon-ar-Rasheed tried to extend his hand of patronage to Imam Malik رحمہ اللہ and his Madrissah but the great Imam rejected his offer. The

Caliph then attempted to extend him financial support but that too was turned down with full dignity.

Now what can be the possible motive of a conspiracy- it could be to approach the Royal Court for riches and share in power. Whereas the situation here is that the Royal Court itself reports at the gate, the Rulers bow down in all humility and with full respect, offering bags full of gold coins, but the "conspirators" don't bother to even glance at these favours. The king, in all submission, begs the "conspirator" to honour him with his presence but the Chief conspirator, and head of the faculty of sciences of Hadith turns down the Royal request, saying that he can't even think of going away from the "higher court at Madinah".

Then, this whole group of "conspirators" travels from different/non-Arab countries to reach Madinah after covering distances of thousands of miles and reports to the learned Imam in search of knowledge, and nobody ever gives it a thought to the fact that their teacher being an Arab who might uncover the entire "conspiracy".

The non-Arab students of the Arab teacher kept seeking knowledge for long durations and achieved excellence. They exchanged views and cross questioned one another in a free and open atmosphere. Mutual weaknesses were discussed. The Arab Muhaditheen criticized the non-Arab scholars while the non-Arabs would point out the faults of the Arabs; but no body ever smacked of any conspiracy discovered by the Idara Tuloo-e-Islam.

It is interesting that the conquest of Persia took place in the beginning of the first century Hijrah while the so called "conspiracy" was hatched in the third century Hijrah. This implies that for about two hundred years, the foolish Persians kept quiet, i.e., when the anguish of their defeat was fresh, the Persians did not react, but three hundred years afterwards, they suddenly became restive and their anti Arab sentiments took the shape of Sahih Bukhari, Sahih Muslim and the Hadith collections known as Sihah-e-Sittah. What an idea?

فبالعقول وأربابها

Well! such a deep conspiracy that involved the entire Islamic and educational world but no one of either the -Muslim historians or the non Muslim world, could find even a trace of this entire game. Pens were down and the tongues remained silent about this affair, and voluminous books compiled during this period made no mention of this "splendid conspiracy". The European Orientalists were the first to uncover this secret and the wizards from the Idara Tuloo-e-Islam followed in their footsteps.

It is about such people that the Holy Quran says,

قَوْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

"Woe to them for what their hands do write, and for the gain they make the relay.

(Al-Baqarah 2: 79)

The above submissions make it abundantly clear that the so called "Iranian conspiracy", conceived by

our learned friends is not something real, rather it is an odorous short story cooked up by a notorious Zionist Orientalist and a leading enemy of Islam, Gold Zebeir and his associates that has been brought up by Hafiz Aslam, Mr. Pervez and such like illiterate and ignorant Pakistani scholars who are up to mislead the Muslim masses on the basis of their misdirected research.

Isn't it surprising that no one learnt of this "conspiracy" for about one thousand years and only about 80 years from hence, the Idara Tuloo-e-Islam guided by research of Jew and Christian Orientalists, uncovered the truth that the Muslim Ummah had fallen a victim to the Iranian conspiracy from the very beginning. Isn't discovery too late to be of any use? It is just like the fist that one remembers after the fight is over. So under the advice of eminent Iranian poet / philosopher Saadi, it should be struck on one own face as no one would be prepared to give a serious thought to this all.

On Narrations being scattered and contradictory

Another argument advanced by Mr. Madhupuri is that the narrations in the Ahadith are varied and scattered besides being contradictory.

I would ask my friend from Madhupur that, if a non-Muslim asks him was the Holy Quran in a compiled form in the beginning or it was in a varied and scattered form? And if it had been

compiled, on which Tablet had it been written? Where is that Tablet? Who was a witness to this writing? Were those witnesses reliable? Before whom all this evidence gathered? What was the social status of those people? And so on. If such questions are put to Mr. Madhupuri, what would be his answer?

So far Hadith is concerned, it does reach the Prophet Muhammad ﷺ through the chain of narrators e.g., "such and such person said to such and such person" and "such and such person heard from such and such person", connecting the Prophet ﷺ himself. But no body can provide an evidence for the Holy Quran to this effect.

As regards "contradiction", it is merely a whim having no basis. There is no contradiction in the Sahih Ahadith (authentic traditions). If these people have discovered some apparent contradictions in the Ahadith, such cases might be found out in the Holy Quran by those who do not believe in the Quran. Should we then say that there are contradictions in the Quran also (We seek refuge in Allah the Almighty)?

If we apply the formula of these critics, it would appear that the Quran itself is full of contradictions (God forbid).

Delay in copying the narrations

Let us now look at Mr. Madhupuri's assertion that the narrations had been in wild circulation by X, Y, and Z, before being put into black and white and after being written, the label of "Sahih" or authentic was

affixed on them, hence their status is like that of the semi-historical matter etc."

Indeed the arrogance of these elements is surprising. The references on the basis of which they fix or can fix the date of Hadith compilation, can be classified in two categories, the Sahaba (Companions) and the Tabaeen or successors. As for the first, Almighty Allah Himself says in the Holy Quran "وَالَّذِينَ آمَنُوا مِن بَنِي إِسْرَءِيلَ" "those who are with him". And we incorporate the practical association of these Sahaba with the Noble Prophet in the perfection of the Deen. The second were those who had been educated and guided by the Sahaba and about whom the Holy Quran says"

Those who follow them in (all) good deeds

(Al-Taubah 9: 100)

Are both these categories of people who have been praised even by the Holy Quran to be treated as the "scum of the society", and condemned as Tom, Dick and Harry, and their narration of the acts and the wordings of the Prophet ﷺ not to be treated even at par with the writings of an unauthentic non Muslim historian? What a great tragedy?

Let us point out that the books and the references on the basis of which these fellows claim that these Ahadith called Sahih were concocted and had been in circulation among the story-tellers, even these books and references do not support these views.

All that can be understood from these books and references is that the "Uswah" or lifestyle of the Noble

Prophet Muhammad ﷺ had been fully preserved both practically and in words also, with the Sahaba and after them, it was transferred to the next generation, the Tabaeen. During the period of editing of Hadith, some people concocted Ahadith for different motives and tried to mix their concocted Ahadith with the true Ahadith of the Prophet Muhammad ﷺ but they failed in their evil designs. The Shiahs concocted Ahadith to support the political superiority of the Ahle-Bait, the liberals did so for their own convenience while the Rationalists did the same in order to suit their own viewpoint.

The Fabricators tried to gain currency for their concocted Ahadith by way of mixing up these with the authentic Ahadith. But the Hadith scholars uncovered this fabrication in no time. In fact, it was something impossible that the prominent Muhaditheen with thousands of their pupils, should fail to discern a fake Hadith from a True one. As soon as a concocted Hadith came up, thousands of minds studying Hadith began discussion on the same, the entire chain of narrators was examined again and again, and practically there was no scope for a fake and concocted Hadith to escape. With only a little of cross-examination, the fabricator had to surrender and confess his crime.

In order to check the authenticity of a Hadith, the Muhaditheen devised such hard and fast rules and fixed such a strong standard that should be something unparalleled all over the world. They sifted the life-sketches of about one million people and then tested all of them on this criteria to differentiate between a liar and a truthful person.

Up till the third and the fourth stage of the editing of Hadith, the stock of the fabricated Ahadith had been totally separated so that the students and research scholars did not face any difficulty in their job.

This is the factual position ascertained from the books and references on the basis of which our friend from Madhupur has concocted the conspiracy theory. We would challenge him to accept the facts with an open heart or to present his arguments based on sound reason.

The arguments advanced by the learned scholar are funny. It is just like demanding a house owner the proof of his ownership when thieves enter his premises or labeling him as a thief because thieves entered his house or dubbing a police party as dacoits after it successfully arrests the law breakers.

We would assure our friends from Madhupur that the Muhaditheen have not narrated any Hadith from the fabricators nor have they let any such Hadith enter their stock of Ahadith; instead, they have apprehended the fabricators and clarified to the people that such and such persons fabricated Ahadith. Therefore, how can they be accused of concoction and fabrication?

The researcher has also referred to the weaknesses of the authenticity of the Bible in this connection. This shows that our friend is too much conscious of the procedure. According to him, the narrations of Hadith had become doubtful because their recording had been delayed for years no matter that the narrators included men of high integrity and even eyewitness.

Now if this approach is accepted, the authenticity of the Holy Quran would also be doubtful. The Quran narrates the events of the previous nations (nation of Noah عليه السلام, nation of Aad, Thamood, Madyan and Ashaab al-Aikah, the nation of Ibrahim عليه السلام, Lut عليه السلام, the nation of Pharaoh, Nation of Saba, etc.) All these events were recorded thousands of years after their occurrence. If we stick to the principle suggested by our learned friend, the authenticity of all these narrations doubtful? Then, an enemy of Islam can advance similar arguments, that the whole Quran is a collection of hearsay by storytellers of Arabia in their night gatherings and festivals, or mythological legends of Arabia, having no authenticity. What would be the answer of our friend to this reasoning? And if we relax this rule in respect of the authenticity of the Holy Quran, why should we stick to the same in regard to the Hadith?

In fact, the recording of anything does not matter much so far the question of its authenticity or accuracy is concerned. The criteria that prompt recording of any event ensures its accuracy and delay in putting it in writing generates doubts, carries no weight. Therefore, the reasoning that the Holy Quran is reliable and authentic because it had been got written at the earliest and the Hadith is not reliable because I was not written during the period of the Prophet ﷺ or the caliphate, is not sound. The actual position in this regard is totally different, as should be clear through the following:

“In this connection, firstly, it should be kept in mind that the reason why the Holy Quran was got written, was that its words and meanings both were

from Almighty Allah. Not only the order of its wording, but the order of its verses, the Surah and chapters was also from Almighty Allah. Any alteration in the wording was not allowed. The Quran was revealed with the objective that the people recite it in its original wording and its order be kept intact. As against this, the nature of Sunnah had been altogether different. It was not only in words alone but also something practical. The wording of the Sunnah had not been revealed like the words of the Holy Quran. Instead, the Holy Prophet ﷺ conveyed it in his own words. Then, the contemporaries of the Noble Prophet ﷺ conveyed the major portion of the Sunnah in their own words, for example about the morals of the Noble Prophet ﷺ had been such and such; about the life of the Noble Prophet ﷺ and the acts of Holy Prophet ﷺ on different occasions and in different situations. There had been no restriction of conveying the exact wording or speeches of the Noble Prophet ﷺ. Instead, it had been lawful for Ahlul-Lughat (the Arabic speaking people) reporters and the listeners having command over the Arabic language to convey a speech of the Noble Prophet ﷺ, in their own words without changing its meaning and sense. Recitation of the words of the Prophet Muhammad ﷺ was not the objective; rather acting upon his teachings was the aim. Similarly, in the recording or compilation of Ahadith, there was no compulsion of preserving the order of the Prophet's speech in the manner it is mandatory for the verses and the Surahs of the Holy Quran. Accordingly, it had been enough in regard to the Hadith that the people retained these in their memory and transferred it

others honestly. Therefore, the recording of the Hadith had not been of that importance as had been the case with regard to the Holy Quran.

The other point to be kept in mind in this regard is that the mere fact that something has been written, does not provide sufficient proof for its being authentic. The basic foundation for trust is the reliability of the person or persons through whom a report is delivered to others, no matter it is in written form or not. The Holy Quran itself was not sent down by Almighty Allah in a written form. It was conveyed to the human beings through the Holy Prophet ﷺ. Allah Almighty fully knew that the people who would believe Prophet Muhammad ﷺ as the true prophet, would accept the Holy Quran as "Our Word" putting their trust in the Prophet ﷺ. The preaching and the delivery of the Holy Quran by the Holy Prophet ﷺ was all verbal. The Sahaba who went to different areas for preaching did not have with them the Surah of the Holy Quran in written form. The written Quranic verses were only with the Noble Prophet ﷺ who kept them in his bag after they were taken down by the Script writers after revelation. The entire preaching and propagation of Deen had been verbal and the new entrants into the fold of Islam, trusted the Sahaba (Companions) of the Noble Prophet who also took care to clarify and distinguish between the wording of the Quran, and the message / command (i.e. Hadith) of the Holy Prophet ﷺ.

Thirdly, it is important that a written document in itself is not reliable unless it is verified by trustworthy living men who are witnesses. For instance, if we

receive a particular piece of writing, but we do not recognize the handwriting of the writer and the writer himself does not verify it to be his writing, or there are no witnesses of this writing, such a piece of writing will not be considered authentic or even reliable. This is a fundamental principle accepted by the Law of Evidence in the present era in practice in our law courts.

Next, if we believe the Holy Quran to be secure and protected on the ground that it had been written, the facts are as under: The manuscripts of the Noble Quran written by the scribes under the order of the Noble Prophet ﷺ had dictated, are not available anywhere in the world today. Even if these were found out, who could have verified them to be the original ones. The very fact that the Holy Prophet ﷺ got the revealed verses written soon afterwards, has been known to us only through verbal narrations, otherwise there has been no other source to know it. Thus, the real cause of our belief in the Holy Quran being secure is not its being written; but because it has reached us through generations who have been continuously listening it and delivering onward. Therefore, the notion that only a written thing is secure and authentic, is false, and must be driven out of one's mind.

In other words, if something or any information reaches us through reliable sources, reasonable people and even the courts would feel no difficulty in accepting these to be true, no matter it is in written form or not.

All those who deny the Hadith base their arguments on the Holy Quran being reduced to writing promptly and the Hadith not been recorded so. However, the fact that the Holy Quran was written promptly under the order of the Noble Prophet ﷺ and it was given a written shape during the era of Caliph Abu Bakr رضي الله عنه, is known to us only through the Hadith. These facts don't find mention in the Holy Quran nor is there any other evidence to this fact except the Hadith. Now if the Hadith itself is not reliable, what is the source with us to confirm and prove to the world that the Holy Quran had been got written during the period of the Noble Prophet ﷺ.

To say that a complete record of the Holy Prophet's life, including its customs, traditions, orders and judgments, instructions must have been available to us in the form of a book, is something impracticable and reflects the mentality of an individual who lives in an imaginary world. Leaving aside the conditions of the distant past, let us take the case of a leader in the present modern era with the most advanced means of communication. Just think of a great leader who starts a movement and during 23 years or so, educates and trains thousands of people, thus bringing about a total revolution in their moral, political, social and economic living. He builds up a new society and a new state in which his personality serves as a model in every sphere. It is he who tells them what to do and what not to. He moulds their beliefs, conduct, morals, etc. He is the ruler, the statesman, political mentor, social reformer military commander, lawgiver, in the state established by him and for ten years, he establishes all

the departments of his kingdom on his own principles and runs its affairs.

"Do we think that even in the present era, it would be possible to record all his thinking and doings, etc. in a book form? Can there be a tape recorder or a video camera with him to record each and every movement of this leader or his words? Now if all this is not possible, should we say that the impact this great leader has left on the society, on the life of thousands of the people around him, on the state and its system as a whole is no evidence at all to be relied upon? Can you claim that the countless people who heard the speech of that leader, who watched his life and who associated with him, or their reports all are unreliable because these were not given a book shape by the leader himself and the leader had not put his seal and signature on it? Similarly, can any one assert that all his court decisions, administrative orders, legal verdicts, transactions relating to war and peace available in different forms, are of no importance because these are not present in the form of a comprehensive book?

(Tarjuman-al-Quran: Mansab-e-Risalat Edition P.33, 34, 163, 336, 338)

Along with this explanation, it is also submitted that if our friend from Madhupur does not accept the stock of Hadith coming up to mark, we challenge him to provide even a parallel to the high standard set by the Muhaditheen for ensuring accuracy and authenticity. Merely high sounding criticism would not work.

Facts about OBSCENITY

Mr. Madhupuri has also alleged that there are "obscene wordings" in the Ahadith.. According to him, there are such Ahadith in abundance as contain false accusations, lies and "obscene stuff".

In this regard, one can simply say that the scholar at Madhupur is looking at these things with a jaundiced eye, the eyes of the Jewish Orientalists, that sees nothing except falsehood and lies. The only remedy available is that he gives up his wrong approach and adopt a realistic attitude to look at things in their true form. An individual who considers a house owner as a dacoit and the police as the dacoits, cannot hope to see things in their true perspective.

Regarding accusations and obscene stuff, it is completely unjust. He is referring either to such narrations which the Muhaditheen themselves have rejected as fabricated or to such contexts the types of which are also in the Noble Quran. Then, shall we say that there is obscenity and false accusations in the Noble Quran as well (We seek refuge from Allah the Almighty)? If not, why are these people bent upon dubbing the Ahadith narrations as accusations and obscene stuff?

Let us refer to some such Ahadith to which Mr. Madhupuri has pointed out.

He has made a mention of Prophet Ibrahim عليه السلام and stated that according to Ahadith narrated in Sahih Bukhari, on three occasions in his life, Ibrahim عليه السلام had

told a lie or falsehood. (Kizb) Means lie or falsehood and stating a wrong and unreal event. Now let us not fly into rage and consider this narration with a cool mind.

Of these incidents, two have been mentioned in the Noble Quran itself. One, the Holy Quran states that Prophet Ibrahim عليه السلام was speaking to his nation. All of a sudden, he cast a glance over the stars and said, "I am ill". The people went away. Ibrahim عليه السلام at once stood up and broke their idols into pieces. When the people returned and found their idols broken into pieces, they enquired from Ibrahim عليه السلام if he had done all that. Ibrahim عليه السلام replied, "This big one has committed this act." If these gods of yours can speak, ask them." Now, two things here are worth consideration.

1. The context in which Ibrahim عليه السلام took the plea of illness, it meant that either he was unable to accompany them or it was difficult for him to speak to them due to illness. But as soon as the nation left, he immediately stood up and attacked at the idols. If he had been actually ill as he had stated earlier, could he reach the idol house and break the idols?
2. He laid the blame of idol breaking on the biggest of the idols. Was this factually correct? Certainly not. This should prove that Ibrahim عليه السلام had spoken lies on both these occasions by telling things contrary to the facts, which is called Kizb in Arabic.

Now about the third event that has been narrated in the Sahih Bukhari. Briefly, it is stated that Ibrahim عليه السلام long with his wife Sarah عليها السلام, passed through an area under the rule of a tyrant who used to snatch every beautiful woman from his husband and kill the

husband. Sarah ؓ was also called by that ruler. However, Ibrahim ؓ advised her to tell the ruler that she was sister to his companion (Ibrahim) as this would save them both. According to certain sources, Sarah ؓ was also a distant sister to Ibrahimؓ. Even otherwise, she was his sister in religion. The context in which she described him as her brother, the listener took her as his real sister which was against facts.

Now all these events need consideration from another viewpoint also. On the first and the second occasions, the purpose could have been served even without any explanation at all. Ibrahim ؓ could have said, "I cannot accompany you today. Please, excuse me." Similarly, he could have simply said without referring to the big one, "What are you asking me. Ask these gods of yours if they speak?" But the third occasion had been every delicate. Both he and his wife had been in danger. In such situations, the Shariah itself permits uttering the word of unbelief as stated in the Holy Quran:

Except under compulsion, his heart remaining firm in faith

(Al-Nahl 16:106)

Therefore, this third event too is not an offence in the light of Holy Quran. So, this is the crux of the three "lies" attributed to Prophet Ibrahim ؓ. It is evident that the first two incidents find mention in the Noble Quran itself while the third one is recorded in the Sahih Bukhari.

It should be clear that if these narrations amount to accusation of telling lies, two-third of it is from the

Holy Quran and the Quran appears to justify these. Only the third accusation involves the Sahih Bukhari.

It therefore leads us to the conclusion that these people hold the Holy Quran itself as a collection of accusations, lies and obscene stuff simply due to their enmity towards Hadith.

Our friends also mention the name of Prophet Yousuffؑ also although there is no accusation against him in the authentic Ahadith; rather the Ahadith is all praise for him for being "Karim ibne Karim, ibne Karim, ibne Karim," a reference to his being from the family of the prophets, and a Prophet himself. And he has been admired for his perseverance in the prison'. However, the Holy Quran states that he conspired for his real brother and managed a royal vessel to be placed in his share of food-grain. Then, an allegation of theft was leveled on his brothers and his goods were searched. Thus, he managed to retain his real brother back through this trick.

Probably, Mr. Madhupuri had the same incident in his mind but he did not realize that this event has been mentioned in the Holy Quran and not in the Hadith while he goes on hurling accusations on the Hadith. So this time, his attack is on the Quran.

NOTE. This explanation should have made it clear why the name of Imam Bukahri ؓ, gets so much reverence from the Jamaat Ahl-e-Hadith ' while the critics of Hadith suffer fits of deuterium and lose their senses, not knowing what a foul language they are uttering.

Mr. Madhupuri has also made fun of Hadith by his wording "like it and with it". But let him know that the Holy Quran itself determines the Uswah (life) or Sunnah of the Prophet ﷺ as the basis for salvation and has left to him (the Prophet) to provide the details of the basic Islamic principles. In fact, the Quran has widened the scope of the Prophet's Uswah to the extent that even the dreams of the Prophets have been given the status of Divine revelation and time and again, there are references to the revelations never to be found in the Quran itself. Unfortunately, the Holy Quran itself became the victim of ridicule at the hands of such so called scholar.

Regarding Belief in Countless Narrators

The "Research scholar" has also raised the point that believing in the narrations made in the Ahadith involves belief in all these innumerable narrators.

Here, I would ask our learned friend if he has ever seen the Prophet Muhammad ﷺ, or he has personally observed the Holy Quran being revealed on the Prophet ﷺ. Obviously not, because he has been born in the 14th century Hijra. Then, how did he come to know Prophet Muhammad ﷺ was the Prophet of Allah and the Holy Quran available with us is exactly the same Holy Quran that had been revealed to the Prophet ﷺ because of which we believe in its authenticity.

Now let me explain that believing only in the Prophet hood of Muhammad ﷺ will not suffice for determining the authenticity of the Holy Quran in the

light of the point raised by our research scholar. Instead, it would be essential to believe in all the Muslim men and women (Whether they are pious and righteous or wicked) who had lived during these fourteen centuries. Then, has it been made obligatory upon us by Allah and His Last Prophet ﷺ to believe in innumerable virtuous as well as wicked people of this Ummah?

1. The Quranic injunction that—if a wicked person brings a news, it should be verified. Now if we act according to this injunction and the news proves to be true, does it mean that we are bound to believe in that man? If this amounts to believing in such a man, we may believe in all such people we may be required to do. And it will be exactly the following of the Quranic injunction. If it is not essential, why to raise such petty issues as this does not prove any Comprehension of Deen?

2. These submissions should have clarified that our learned scholar has involved himself in vain pursuits, taking them seriously. The position of the issues he is stuck up is nothing but what is expressed in the Holy Quran:

كَشَحَرَةً خَبِثَةً اُحْشَتْ مِنْ فَوْقِ الْاَرْضِ مَا لَهَا مِنْ قَرَارٍ

And the parable of an evil word is that of an evil tree. It is torn up by the root from the surface of the earth. It has not stability.

(Ibrahim 14:26)

The solid reality in this context is that just as we are required to affirm faith in Allah Almighty, and His books, similarly, we are required to believe in the prophet hood of Muhammad ﷺ, obey him in all respects, accept his decisions without any reservation and with full faith, and not deem ourselves independent as regards his orders, accept his Sunnah or way of life as the axis of Divine pleasure and salvation in the World Hereafter and abide by his orders and prohibitions. All this has been made obligatory by the Holy Quran. After that, the Quran is silent in regard to several important and basic issues. For instance, the Quran enjoins the Believers to offer prayer and pay Zakat but is silent about the details of these. Similarly, the Quran gives a hint to numerous important issues of life but leaves their details to be provided by the Prophet ﷺ.

Therefore, the people who keep on saying that the USWAH of the Noble Prophet ﷺ is to be found only in the Quran and that the Hadith has absolutely no status, are trying to render the Quran impracticable and its guidance as of no use. In the guise of 'the Denial of Hadith', they are trying to belie and trample upon the Quranic teachings.

It appears, these people consider Allah Almighty as helpless (God Forbid). According to their theory, Allah Almighty after enjoining the Believers to follow the Uswah of the Prophet ﷺ determining it as the basis of salvation, failed to counter the Iranian Conspiracy hatched only after only after a few years of the Prophet's demise despite being All Powerful and

Omnipotent, thus leaving the Ummah misguided and lost.

These people, under the influence of the Jewish Orientalists have lost their senses, and consider the whole Ummah as fools. They have cut off themselves from the guidelines of the Prophet ﷺ and are out to race on the thorny track made up of their half baked thinking. It is in regard to such an attitude, that Allah Almighty proclaims

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُنْذِرِينَ ثَوَابُهُ مَا تُؤْكَلُ وَتُصْلَعُ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

If anyone contends with the Apostle even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, 'We shall leave him in the path he has chosen, and land him in Hell, — what an evil refuge!

(Al-Nisaa 4:115)

Obedience of the prophet ﷺ

This booklet was still under preparation when a fresh letter was received from the learned Madhupuri. It relates to the Status of the Prophet and meaning of his obedience. So, we deem it proper to include the questions raised by him and the answers given by us. Mr. Madhupuri writes:

Question.

In the light of the verse,

(وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ)

Would it be correct to construe that obedience of Allah implies obedience of the Quran while obeying the Prophet ﷺ means adhering to the Hadith?

Reply:

Absolutely wrong; rather it is a distortion of the Holy Quran. In fact, this verse mentions neither the Quran nor the Hadith. It relates to the Obedience of Allah Almighty and the Prophet Muhammad ﷺ. It is manifest that obedience of Allah and the Prophet ﷺ means abiding by the injunctions which Allah has revealed to the people through Prophet Muhammad ﷺ, and nothing else. This is not about obedience of two books from different foundations or permanent obedience of two independent rulers. We can only mourn over this thinking that leads one away from the concept of Tauheed (Monotheism) and on the track of Shirk.

وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

One who joins other gods with God (Allah the Almighty) has strayed far for away (from the Right)

(Al-Nisaa 4: 116)

First of all, as the verse does not mention the words of the Quran or the Hadith, on what basis does our friend believe in one i.e. the Holy Quran and deny the other i.e., Hadith? He should either accept the both or reject the both. There is no rationale in accepting one and rejecting the other.

Now, we would answer the issue raised by Mr. Madhupuri. The supposition established in the question is based on the misinterpretation of thought and conception while the bluntness of the question is the style of the deniers of Hadith. From our viewpoint, the obedience of Allah and His Prophet ﷺ both require allegiance to the Holy Quran and Hadith. Therefore, there is no such division. We do not believe that the Quran enshrines the Injunctions of Allah and the Hadith contains the commands of the Prophet ﷺ. Both the Holy Quran and Hadith are interpreters of the divine injunctions and through both of these, the Noble Prophet performed his duties of Prophet-hood. We can say, that the Quran is the root and the basis, while the Hadith is the clarification, manifestation and explanation that was performed by the Prophet ﷺ in accordance with the Order, Will and Wish of Allah Almighty Himself. That is why the details of the issues of Deen and orders expressed in Ahadith, are not considered as the personal and private opinion of the Prophet ﷺ. It is a matter of faith with every Muslim that the Prophet delivered to the people the Will and Wish of Allah Almighty in his own words (i.e. the Hadith), and Allah Almighty Himself enjoined the believers to obey the Prophet ﷺ as under:

وَمَا يَطْلُقُ عَنْ الْهَوَىٰ إِنْ أَمَرَ إِلَّا وَخِيَ يُوحَىٰ

Nor does he say of his own desire. It is no less than inspiration sent down to him.

(Al-Najm 53:3-4)

This should make it clear that the Holy Quran and the Hadith are not two independent books with different sources; rather both of them have the same root and foundation. So is the faith of the Muslims all over the World. The views of Mr. Madhupuri, therefore, are absolutely baseless.

Similarly, no Muslim in the world believes in separate and independent obedience of the Holy Prophet ﷺ. Every Muslim believes in the obedience of the Prophet ﷺ in the sense that he was the Prophet of Allah, he presented divine commands and injunctions, that whatever the Prophet told about Deen, was exactly in line with the injunctions, charter and guidance from Allah, no matter whether these things find mention in the Holy Quran or in his own words (Hadith). Therefore, the Prophet's obedience is, in fact, the obedience of Allah, as stated in the Holy Quran;

This point would be further clarified with the following explanation. In the Ahadith, there are several instances when the Holy Prophet ﷺ expressed certain views as his personal opinion and the people did not deem it a binding on them, rather he himself explained: "When I ask you to do some religious issue, you must accept it without any reservation. But when I give an advice in my private and human capacity, you are free to act in accordance with your own discretion."

In short, no Muslim all over the world accepts the duality of the Quran and the Hadith, nor do they consider the two as delivered from two independent authorities or rulers. The ideas of Mr. Madhupuri on this score are only a misconception, and his brain child.

Obedience of the Messenger ﷺ, Meaning and requirement

Next, the learned fellow has tried to prove in the light of the Quranic verses that the obedience of the Prophet Muhammad ﷺ is not the end in itself, basically; the obedience of the Prophet ﷺ embraces the obedience of Allah Himself.

But then why do they run away from the obedience of the Prophet ﷺ? And why do they reject the stock of the Hadith, which accords to the rule given by the Quran itself, connects the Prophet ﷺ which are authentic and were stated by the Prophet ﷺ in his capacity as Prophet and not in his individual and private capacity, and without whose implementation, obedience of the Quran itself is not possible? Let us deeply study the verses narrated by our friend and try to find out their true import and purpose. The verses are as under: -

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

He, who obeys the Apostle, obeys Allah

(Al Nisaa 4:80).

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا يُطِيعُ بِإِذْنِ اللَّهِ

We sent not an Apostle, but to be obeyed, in accordance with the Will of Allah

(Al-Nisaa 4:64)

قُلْ مَا كُنْتُ بِدِينٍ مِّنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي
وَلَا بِكُمْ إِنِّي أَمْلِئُ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ
مُّبِينٌ

Say: "I am no bringer of new-tangled doctrine among the apostles, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration; I am but a waiver open and clear."

(Al-Ahqaf 46:9)

يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَّمْ
تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ

O Apostle! Proclaim the (Message) which has been sent to you from your sustainer. If you did not, you would not have fulfilled and proclaimed His Message.

(Al Maa'idah 5:67)

Let us add another verse also to these verses.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ * إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

"Nor does he say of (his own) desire. It is no less than inspiration sent down to him."

(Al-Najm 53:3-4)

Three facts are implied in these verses:-

First: That the Prophet Muhammad ﷺ did not say anything concerning Deen on his own desire, personal opinion or his discretion. Everything of

Deen was told and advised to him by Almighty Allah.

a. Second: Whatever had been taught to the Holy Prophet ﷺ was passed on by him to the people without any addition or deletion.

b. Both these facts imply that whatever he said, did or upon which he kept silent, i.e. did not object to any happening or action, all that constitutes the divine injunction, guidance, revelation and, therefore, Deen.

d. Third: It is established that adherence to the way of the Holy Prophet ﷺ and his total obedience in all spheres of life is a duty of a Believer, and this in fact, is obedience of Allah, the Almighty.

Now the question arises, does the Holy Quran incorporate whatever the Noble Prophet ﷺ said and did through out his life? Obviously not. Therefore, all of his such words and deeds as are outside the Holy Quran need to be dug out so that the relevant injunctions of Allah are acted upon fully. For example, the Holy Quran ordains for saying prayer but it does not tell how the prayer is to be offered. It enjoins the payment of Zakat but does not provide the detail. Likewise, the Quran enjoins performing of Hajj and Umrah but it is silent about the details, etc, etc.

Every Muslim believes that the Noble Prophet ﷺ implemented all injunctions of Allah. Obviously, he performed all these acts in full and in a particular way. For instance, he offered prayers in a particular way, told his Companions about permissible and prohibited things, implemented the divine injunction in

regard to the amputation of the hand of a thief from a particular place, performed Hajj and Umrah in a particular manner. He performed all these acts in accordance with the Will, the Wish and the guidance of Allah. Each and every such act of the Noble Prophet ﷺ constitutes Deen and every Muslim is under obligation to perform all religious acts and duties in accordance with the Sunnah of the Holy Prophet ﷺ, without which no body can be a good Muslim.

And since the Holy Quran is silent in regard to many details, the only source to get these details is the Hadith.

This brings us to the conclusion that in line with the injunction of the Holy Quran itself, total obedience of the Holy Prophet ﷺ is not possible unless the Ahadith are accepted. Therefore, the people who deny Hadith, in fact, refute the Holy Quran also.

Status of prophet hood and its requirement

Next, Mr. Madhupuri speaks about the Status of the Prophets, and the way he talks of this holy issue, reveals his Satanic mind and no Muslim can tolerate such a profane language. He writes: Listen to the meaning of Rasool (Prophet) once again. Allah says:

يَا أَيُّهَا الرُّسُلُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ

"O Apostle! Proclaim the (Message) that has been sent to you from your Sustainer"

(Al-Maidan 5: 67)

And further it is ordained

وَأَنْ تَقُومُوا فَمَا بَلَّغْتُمْ رِسَالَتَهُ

"If you do not, you would not have fulfilled and proclaimed His mission."

(Al-Maidah 5:67)

In Surah Namal, Allah says

وَأَنْ تَقُومُوا الْقُرْآنَ فَمَا بَلَّغْتُمْ رِسَالَتَهُ

And to recite the Quran, so whosoever receives guidance.

(Al-Naml 27: 92)

(and nothing except the Quran).

But in spite of this, he (the Prophet) is being blamed for having given the Ummah other books in addition to the Holy Quran also i.e.; Ahadith. This is a serious accusation.

Just as a scorpion's sting is at its tail with all its poison, Mr. Madhupuri's sting lies in his explanation rather distortion of the verse of the Surah Al-Naml, revealing his crooked mind.

First: The Holy Prophet, in the performance of his duties of Prophet hood, neither deleted/omitted nor added anything in Deen. He also performed certain tasks the details and explanation of which is not available in the Holy Quran. Now, all such matters out of the Holy Quran are also part of Deen and it is obligatory for us know them and to act upon them, otherwise the compliance of perfect Deen is not possible. And the only source to know these things is

the Ahadith. Therefore, to consider Ahadith as irrelevant, or an addition or innovation in Deen or having an independent basis different from the Quran, is a great lie.

سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ

"Glory to Allah! This is a most serious slander."

(Al-Nur 24:16)

Secondly: The interpretation that the verse of the Surah Al-Namal quoted by Mr. Madhupuri that the Noble Prophet ﷺ was commanded only to narrate and recite the Holy Quran and not anything else, is the worst type of distortion. The requirement of its first letter 'ن', is that the Prophet ﷺ was not ordained only to recite the Holy Quran. He has been given many directives, including the directive to recite the Holy Quran before the believers. It is the obstinacy of the deniers of Hadith, to conclude that the sole duty of the Prophet is to recite and narrate the text of the Holy Quran to the people. In this connection, Allah ordains:

قَوْلٍ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيُشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا قَوْلًا لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَقَوْلًا لَهُمْ مِمَّا يَكْتُمُونَ

"Then woe to those who write the book with their own hands and then say: 'This is from Allah,' to traffic with it for a miserable price! Woe to them for what their hands do write, and the gain they make thereby.

(Al-Baqarah 2:79)

For the information of Mr. Madhupuri, we refer the verse of the Holy Quran pertaining to this particular issue:

Allah says:

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

"And We have sent unto you (also) the Message; that you may explain clearly to men what is sent."

(Al-Nahl 16: 44)

In this verse, the task of the Prophet ﷺ is to explain/clarify the Holy Quran and obviously, clarification means to explain something in detail, i.e.,

- i. To explain the hint given there,
- ii. To explain the detail of the abstract,
- iii. To remove ambiguity and secrecy,
- iv. If there are different possibilities, fixing the correct meaning and exact sense, etc. etc.

Even a man of common sense does understand that the commentary and explanation of a book does not mean just to read or recite its wording; it would at least require telling something more than the text, so that the listener may understand the meaning. And if some practical demonstration is considered necessary, it would also be given in order to clarify the objective of the writer. A simple reading of the text will not serve the purpose.

For example, Allah has ordained to say prayer, to pay Zakat, performance of Hajj and Ummah etc. If the Noble Prophet ﷺ had kept reciting to the people only

the relevant verses without telling the Believers how to perform all these acts or rituals, it would have of no use, rather it would have been ridiculous and a joke.

Take an example. A medical practitioner tells an ill informed patient to prepare a medicine in a particular way. The patient asks an explanation of the preparatory method. If the doctor or his assistant does not inform the patient about the method but keeps on repeating the wording given in the medical guide, the poor patient would not learn it. But if they explain to the patient the details of the process, the same details will be called the clarification of the point. This clarification could be at length but it would be essential and would be reckoned as Doctor's advice and its implementation would be adherence to the advice of the doctor.

Exactly like this, as Allah Almighty entrusted the clarification of the Holy Quran to the Prophet Muhammad (ﷺ) it became evident that certain things in the Holy Quran need explanation; otherwise there had been no need of clarification. It also implies that whatever meaning the Noble Prophet (ﷺ) gives in the relevant issues and all the preconditions/ restrictions he imposes in this respect, all these are in fact the injunctions of Allah and the objective of the Holy Quran, and their compliance in true sense is not possible without acting upon them. These very details are called Hadith. The people who make fun of these details, in fact, do not acknowledge the Prophet hood of Muhammad (ﷺ) which is tantamount to the denial of the Holy Quran.

This discussion should settle that the Prophet Muhammad (ﷺ) was not appointed only for reciting the text of the Holy Quran to the people; rather, clarification and explanation of the Holy Quran had also been a part of his responsibility. In other words, he was also the Commentator of the Holy Quran.

Let us examine some more aspects of the Prophet hood. The Quran also states that the Prophet Muhammad (ﷺ) had also been the teacher and guide of this Ummah. The Quran narrates the explicit prayer and invocation the Prophet Ibrahim and Prophet Ismail (عليهما السلام) had made while raising the walls of the Holy Kaba,

A. (i)

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ

Our Sustainer! Send amongst them an Apostle of their own, who shall rehearse your signs to them and instruct them in scripture and wisdom and sanctify them. (Al-Baqarah 2:129)

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

ii. A similar (favour have you already received) in that We have sent among you an Apostle of you own, rehearsing to you Our signs, and sanctifying you, and Wisdom, and in new knowledge.

(Al-Baqarah 2:151)

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

iii. Allah did confer a great favour on the Believers when He sent among them an Apostle from among themselves, rehearsing unto them the Signs of Allah the Almighty, sanctifying them is scripture and Wisdom.

(Aal-e-Imran 3: 164)

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

i. It is He Who has sent amongst the Unlettered an apostle from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom.

(Al-Jumuah 62:2)

The topic repeated in these verses, is that Allah the Almighty had not sent His (Peace and blessings of Allah be upon him) only for rehearsing the Holy Quran; rather there had been three other objectives also for sending him.

- First, that he should impart knowledge to the people.
- Secondly, he should teach them wisdom for acting in accordance with the objectives of this Book i.e. the Holy Quran and

- Thirdly, that he is to sanctify the individuals as well as their society, to eliminate their individual and collective defects and evils through his training and evolve a good, pure and better collective system.

It is clear that all these three functions are in addition to the rehearsing of the Holy Quran because if they had been the exact Holy Quran, their separate mention would have been unnecessary.

The above-mentioned verses would also establish that the education of the Scripture or the Holy Quran and Wisdom or Sunnah or Hadith and sanctification of the souls is a part of his responsibilities as the Messenger. Therefore, it is the pre-requisite of believing him as a Messenger ﷺ that this education and sanctification by him (i.e. the Ahadith) are also acknowledged; otherwise it will be deemed as the denial of both of his Messenger ship and the Holy Quran. The verdict of Allah on this issue is very clear:

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

Let him who will, believe, and let him who will reject (it)

(Al-Kahaf 18:29)

The Holy Quran also shows that Prophet Muhammad ﷺ had been also the guide, chief and a model to be followed. Allah ordains:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ * قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ
لَا يُحِبُّ الْكَافِرِينَ

Say, "If you do love Allah, follow me; Allah will love you and forgive you your sins; for Allah is oft Forgiving, Most Merciful." Say: "Obey Allah and His Apostle" But if they turn back, Allah loves not those who reject faith.

(Aal-e-Imran 3: 31-32)

Allah also ordains:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ
يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ

"You have indeed in the Apostle of Allah, a beautiful pattern (of conduct) for any one whose hope is in Allah and Final Day. (Al-Ahzab 33:21).

In these verses, Allah has declared His Apostle as the guide, and termed his life as a model to be followed. Allah has determined the obedience of the Prophet ﷺ as the basis and ground of His love and deviation from the Prophet ﷺ as Unbelief.

The above discussion should make it clear that the word Rasool in the above mentioned verse does not imply the Holy Quran nor are the details of his USWAH (good conduct) and deeds available in the Holy Quran. The Ahadith are the only source for his USWAH or Seerat. If someone wants to be loved by Allah and hopes for the better in the world hereafter,

he has no option except to turn to the stock of Ahadith and, after examining them carefully, follow them in his day to day life. This is exactly the connotation of believing in the Prophet hood of Muhammad ﷺ.

It is also implied in these verses that the task of the Noble Prophet ﷺ was not merely to rehearse the Holy Quran, as he was required to represent the Will of Allah in every sphere of his practical life and to reflect in all his acts and words, the injunction of Allah and His liking.

C. The Holy Quran granted him the authority of law-making also. In this connection, Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ
وَأَطِيعُوا أَرْوَاقَ الَّذِينَ آمَنُوا
وَالْأَعْلَانَ الَّتِي كَانَتْ عَلَيْهِمْ

"He enjoins them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them what is bad (and impure); he releases them from their heavy burdens and from the yokes that are upon them.

(Al-Aaraf 7:157)

This verse is clear and decisive on the point that all the divine injunctions, permissions, prohibitions, etc. are not mentioned in the Holy Quran. But whatever the Noble Prophet ﷺ has declared as lawful or prohibited, and whatever he enjoined to be done and from whatever he refrained, is also in accordance with the authority granted to him by Allah. Therefore, all this is a part of Allah's injunctions, and compliance of

these is as essential and mandatory as the divine injunctions explicitly stated in the Quran.

Allah stresses this point in the verse"

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"So take what the Apostle ﷺ assigns to you, and deny yourself that which he withholds from you. And fear Allah the Almighty, for Allah is strict in punishment."

(Al-Hashr 59:7)

Again, the authority of law making and pronouncing Haram and Halal (Prohibited and permitted) has been vested in the Prophet Muhammad ﷺ. Accepting his authority has been declared as a requirement of righteousness and deviation or denial from it has been termed as a serious offence warranting punishment.

The deniers of Hadith distort the meanings of both these verses to imply that the word Rasool here means the Holy Quran. In other words, they want to say that Allah erroneously (God forbid) used the word Rasool in place of the Quran in these verses.

C. It is the Holy Quran that tells us that the Noble Prophet ﷺ had been a judge and jurist as well. Says Allah".

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ

i. We have sent down to you the book in truth, that you may judge between men, as guided by Allah the Almighty.

(Al-Nisaa 4:105)

وَقُلْ آمَنَّا بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ
بَيْنَكُمْ

ii. Say: I believe in the Book which Allah the Almighty has sent down; and I am commanded to judge justly between you.

(Al-Shoora 42:15)

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ
لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا

iii. The answer of the Believers, when summoned to Allah and His Apostle ﷺ in order that he may judge between them, is no other than this; they say, we hear and we obey.

(Al-Nur 24:51)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ
رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا

a. When it is said to them: "Come to what Allah has revealed and to the Apostle ﷺ, you see the hypocrites avert their faces from you in disgust.

(Al-Nisa 61)

would they honour such decisions even if made available, are at the outset, rejecting the foremost precondition of faith set by Quran. I wonder how these people claim to be Ahle Quran (the people of the Quran). In fact, they are great deniers and opponents of the Holy Quran.

(d) The Quran also states in clear terms that the Noble Prophet ﷺ had been a Ruler appointed by Allah Almighty. Allah says “

وَمَا أَرْسَلْنَا مِنْ رُّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ

i. We sent not an Apostle but to be obeyed in accordance with the Will of Allah.

(Al-Nisaa 4:64)

وَمَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

ii. He who obeys the Apostle ﷺ obeys Almighty Allah.

(Al-Nisaa 4:80)

إِنَّ الَّذِينَ يُطِيعُونَ اللَّهَ

iii. Verily those who plight their fealty to you do no less than plight their fealty to Allah the Almighty.

(Al-Fath 48:10)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَكَأَنَّهُمْ يُطِيعُونَ اللَّهَ

iv. O Believers! Obey Allah, and obey the Apostle ﷺ and make not vain in your deed!

(Muhammad 47:33)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ
ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا
تَسْلِيمًا

b. But no, by your Sustainer, they can have no (real) Faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions but accept them with the fullest conviction.

(Al-Nisa 4:65)

In these verses, the Noble Prophet ﷺ has been pronounced as judge for all kind of disputes of this Ummah, and he is judge of such a high status that anyone who feels reservations about his decision in his heart, will surely be a loser in faith, and it would be a clear sign of hypocrisy.

There are numerous types of disputes in a human society but the Holy Quran gives us only a few criminal and civil laws, thereby leaving the rest to be judged by the Noble Prophet ﷺ. The Holy Quran also does not mention the rules and laws under which the Prophet ﷺ delivered his decisions. Instead, the verse No. 4 quoted above by making a separate mention of Rasool after the revelation (i.e. Quran), implies that the Ummah has two permanent resorts, one the Holy Quran and the other the Prophet Muhammad ﷺ. And, taken together, both represent a basis or the Divine Will..

Now, the people who argue that neither do they need to search out the decisions of the Prophet ﷺ nor

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

- v. It is not fitting for a believe, man or woman, when a matter has been decided by Allah the Almighty and His Apostle ﷺ to have any option about their decision. If any one disobeys Allah the Almighty and His Apostle, is indeed on a clearly wrong path.

(Al-Ahzab 33:36)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

- vi. O Believers! Obey Allah and the Apostle ﷺ and those vested with authority among you. If you differ in anything among yourselves, refer it to Allah and Apostle ﷺ if you do believe in Allah and the Last Day.

(Al-Nisa 4:59)

All these verses establish in decisive terms that the Holy Prophet ﷺ had been the authority and ruler for this Ummah and his authority and rule had not been like the authority of a common ruler with whom one could differ; instead, his authority and rule had been part and parcel of his position as a Prophet. That is why his obedience and his oath of allegiance is termed as the obedience and oath of allegiance of Allah. No

body has the right to review his decision, and in case of a dispute with the worldly rulers, the Prophet ﷺ has been pronounced as the last resort.

This settles the issue that the Holy Prophet ﷺ has been the authority and ruler of the Islamic state in his capacity as a Messenger. Now, it becomes inevitable that the system of government that he enforced and the principles of its enforcement, the regulations on which he founded the Islamic state, his rules of war and peace and the principles which he devised for the different institutions and departments, all of these should be accepted wholeheartedly and obeyed for the formation and reconstruction of the Muslim Society, he should be obeyed without harbouring any ill-will and reservation.

We would now call upon the deniers of the Ahadith to explain in the light of the Noble Quran alone, the system of government devised by the Noble Prophet, its rules and regulations, norms and laws, his struggle for enforcement of Deen and his practices, as is essential for the success in the hereafter, and without which no one can follow the Prophet's life pattern fully. Every one knows that these details cannot be found in the Holy Quran and the only source of these details is the Hadith. Therefore, those who deny this source, are denying the Quranic injunctions and guidance and their essential requirements.

The outcome of this discussion is,

That the Prophet Muhammad ﷺ had not been appointed only to rehearse the Holy Quran; and his prophetic duties included many other tasks as well. He had been the interpreter of the Holy Quran, law-giver.

teacher and reformer for the Ummah, a statesman and leader, a judge, and the military commander. In the light of the Holy Quran, his position in all these respects had been the basic and inseparable part of his Prophet hood. Hence, he who denies any of these positions, authority or role of the Noble Prophet ﷺ, in fact, denies his Prophet hood as also the Holy Quran that bestows all these authorities on him (the Prophet).

Here, it is essential to review, with a cool-mind the tasks the Holy Prophet ﷺ performed by virtue of his above-mentioned ranks and capacities which constitute the second source for the Islamic Shariah after the Holy Quran and on the basis of the Holy Quran itself. Wherefrom can we get all these details? These are not to be found in the Holy Quran and there is no source other than the Hadith for these. Therefore, it is the prerequisite of above Quranic instructions that the Ahadith be acknowledged as an authority and evidence in this regard. The refutation of the Ahadith on the other hand, would be tantamount to nullifying all these positions and authorities granted to the Prophet Muhammad ﷺ. As such, denial of the Ahadith is the denial of the Holy Quran as well as of the prophetic status of the Prophet Muhammad ﷺ.

A Tragedy

It is tragic that the people who claim for themselves the right to interpret and explain the verses of the Holy Quran, and who insist on deriving their own meanings from these verses by reading them out of context, are not prepared to concede any such right to the Holy

Prophet ﷺ, on whom Allah revealed His last book, except the right to rehearse the Quranic text to his men. Fie of this insane approach.

True concept of believing in the Perfection of Deen.

The above submissions should make it explicitly clear that by Allah's Grace, we are the people who believe in the Holy Quran and consider the Deen Islam as perfect because we fully accept all the prerequisites and details which, according to the Quran, are part and parcel of Deen and, therefore, a binding on us all. We believe in what the Quran enjoins us to believe and we take a thing only from where the Holy Quran enjoins us to have it. For instance, we believe in all that comes within the ambit of the prophet hood of Muhammad ﷺ. We believe that the Holy Prophet ﷺ in his capacity as a Messenger, explained and clarified the words, verses, terms, abridgments, ambiguities, hints, metaphors etc, etc. in the Holy Quran which required explanation. We also believe that the verdict of the Noble Prophet ﷺ on all religious issues was exactly in accordance with the Will of Allah. We admit that the Noble Prophet ﷺ also had the authority to decide cases and disputes of the people. We do admit that he was a statesman, a guide and a teacher. He framed all the principles and regulations ranging from individual reformation and guidance of the Muslims up to their collective organization and establishment of the state and, on the basis of these, organized all matters from purification of souls up to the government institutions. Again, we

do believe that he performed all these tasks in his capacity as Prophet. Therefore, his way of life in every sphere is essentially a part and parcel of Deen and a binding on the believers.

In short, we accept Deen to be perfect in all respects. For instance, we believe in the Holy Quran along with all its requirements and in Prophet Muhammad ﷺ including the whole sphere of his Prophet hood and the sphere of all the prerequisites of Prophet hood. In short, we believe in each and every such thing in which we are required to believe as a result of our belief in the Holy Quran and the Holy Prophet ﷺ. And we acknowledge all those things which are essential to be accepted and acknowledged, on the same account. Accordingly, we think that belief in the Hadith is inevitable because, without Hadith, we can neither meet all the requirements of the Holy Quran nor acknowledge the entire domain of prophet hood.

We do admit that the Holy Quran has provided the solution of all the issue, briefly or in detail and laid down the principle, as stated in the verse:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

So, take the Apostle assigns to you, and deny yourselves that which he withholds from you.

(Al-Hashr 59:7)

So, the Holy Quran has proclaimed Prophet Muhammad ﷺ as the fountain head of solving all the issues. Therefore, for resolving the issues not mentioned in the Holy Quran, referring to the words

and acts of the Prophet ﷺ is exactly the compliance of the Holy Quran. Likewise, solution of all issues can be searched out in the light of the Holy Quran.

All this explains our concept and faith. As against this, the deniers of Hadith despite their talk of "perfect Deen" and "perfect Book", in fact don't accept Deen in their heart or the Holy Quran as perfect because they don't accept the multiple status of the Holy Prophet ﷺ as a law-giver, a ruler, a judge, a guide, a statesman, political thinker, and interpreter of the Holy Quran, that has been granted to him by virtue of his prophet hood, the positions bestowed upon him by Almighty Allah. On the contrary, they assign to him the role of a postman and claim that his task was only to recite the Quran and nothing more.

As a result of their denial, they have lost the whole treasure of Deen that is built on the Holy Prophet's role in different spheres of life. Consequently, they are left with a sketchy and incomplete Deen, incapable of providing guidance in various fields of life and the Holy Quran available with them is only meant for recitation and not for seeking guidance.

This concludes the discussion on the arguments advanced by the Madhupuri group in support of the denial of Hadith. It will be evident from our reply that acceptance of these arguments is tantamount to the denial of the Holy Quran as well.

In addition to this, this group has also raised the issues of Punishment in grave and about the five times prayers with full force and we deem it necessary to resolve these matters as well.

Proof of Punishment in Grave

Those denying the Ahadith argue that the Holy Quran makes no mention of punishment in grave, and only the Ahadith inform us about this. Besides, they feel that common sense does not accept it. "We see the dead bodies getting rotten. But they do not seem to be undergoing punishment in grave. Therefore, how should we rely on the Ahadith that includes such wrong things?"

Both these arguments are erroneous. Punishment in grave means punishment of purgatory, i.e., the punishment during the period after death and before the Day of Judgment.

At a number of places in the Holy Quran, Allah says that Prophet Musa (Moses) ﷺ invited Pharaoh towards the worship of Allah but he refused. He was shown several signs in this connection but it was of no use. Finally, Musa ﷺ led the Children of Israel out of his realm. Pharaoh chased them along with his whole army. Allah Almighty caused different paths in the river for the Children of Israel and they safely crossed the river whereas Pharaoh and his army drowned in the river. Referring to this event, the Holy Quran says:

فَوَقَاهُ اللَّهُ سَبْطًا مَّا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ * النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

Then, Allah the Almighty saved him from (every) ill that they plotted (against him), but the burnt of the penalty encompassed on all sides of the people of

Pharaoh. In front of the Fire will they be brought, morning and evening: And (the sentence will be) on the Day that Judgment will be established: cast you the people of Pharaoh into the severest penalty.

(Ghaafir/Al-Momin 40:45-46).

Obviously, the punishment which overwhelmed Pharaoh and his army was of drowning, bringing all of them to a miserable death.

It is said that after their death and before the Day of Resurrection, they are presented on fire. What does it mean except that this is punishment of purgatory?

Now, why is Pharaoh and his nation being punished? Definitely, for disobeying and revolting against Allah. They refused to believe in Allah and His apostle and stuck to the path polytheism. Now when Pharaoh and his nation are suffering in purgatory for their sins, why should other nations committing the same crimes not be punished in the purgatory? Should we assume that Almighty Allah is unjust and unfair and has double standards (God Forbid)?

The argument that the punishment inflicted on the dead is not visible, is also childish because the body of Pharaoh preserved in an Egyptian museum gives no signs of any suffering while the Holy Quran says that it is being punished day and night. Can we doubt this Quranic statement? If we believe in this statement of the Holy Quran, and surely we do, why should we doubt the punishment inflicted to the dead in graves as mentioned in Hadith?

Arguments for Punishment in grave and rebuttal of the opposite view

Arguments: Let us now review Mr. Madhupuri's "research" on this issue. It is his style to raise a question and then to provide an answer by himself, as below:

Question: "What about the belief of "Punishment in grave"?"

Answer: It is absolutely wrong and baseless. The grave is not the Hell where punishment is inflicted. It is simply a place where the dead are buried, not the place where the sinners are punished.

لَمْ أَمَاتَهُ فَأَقْبَرَهُ

Then, he causes him to die and puts him in his grave (Ahasa 80:21)

The Quranic even calls the dead body as "the grave". In other words, the other name of death is grave. The proof of the same is based on the verse:

وَإِذَا الْقُبُورُ بُعْثِرَتْ

And when the graves are turned upside down

(Al-Infitar 82:4)

In short, the belief concerning the punishment in grave is a concoction, un-Islamic and in conflict with the Quran. The Holy Quran says:

إِنَّكَ لَا تَسْمَعُ الْمَوْتَى

Verily, you cannot make the dead to hear

(Al-Rum 30:52)

Again, it has been stated in Surah Fatir:

وَمَا أَنْتَ بِمُسمِعٍ مَنْ فِي الْقُبُورِ

You cannot make those to hear, who are (buried) in graves

(Fatir 35: 22)

"The same person has been called with two names—one, the dead body and the other as "the buried"

"Punishment and reward (i.e., peace and affliction) depends on living. If one is not alive, the concept of punishment and reward is merely absurdity and it is manifest that, in the grave, there is no life; rather it is death. The references quoted are:

لَمْ يَكُنْكُمْ بَعْدَ ذَلِكَ لَنَسْئُونَ لَكُمْ يَوْمَ الْقِيَامَةِ تَبْعُونَ

After that, at length, you will die. Then (again), surely, you will be resurrected on the Day of Resurrection

(Al-Mominoon 23:15)

After all, the objective of raising the dead on the Day of Judgment is only to reward them for their good or bad deeds. The Quran says:

Verily the Hour is coming—and My Will is to keep it hidden—that every person may be rewarded for that which he strives. (Taha 20:15)

And fire will also be burnt on the same day in order to punish the sinners as ordained in the Holy Quran:

وَإِذَا الْحَبِيمُ سُعُرَتْ

When the Blazing Fire is kindled to fierce heat
(Al-Takveer 81:12)

Now, if there is life in the grave and if the process of punishing and rewarding continues in the grave, it nullifies and rejects the Day of Judgment and the Paradise and the Hell. (May Allah save us from it!)

The people of Makkah were told that there would be another life also in addition to the worldly life i.e., the word hereafter. They denied the world hereafter and said:

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ

There is nothing but our life in the world! We shall die and we live! But we shall never be raised up again.

(Al-Mominoon 23:37)

Thus, they were reckoned as unbelievers for believing only in one life instead of two. What about those who believe in three lives? Would they be taken as Believers?

Answer:

More Quranic proofs for punishment and reward in grave

The reasoning of Mr. Madhupuri comes to an end here. Our reply is as under:

Mr. Madhupuri thinks that the concept of punishment in grave is baseless. Firstly, he argues that the grave means the place of burial of dead body, not of punishing the sinners. Then, ignoring the verse:

وَأَسْأَلُ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِمْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ

Ask at the town where we have been and the caravan in which we returned. And (you will find) we are indeed telling the truth.

(Yousuf 12:82)

He derives the idea that in the Quran, dead body has been called as the grave. In other words, death and grave are one and the same thing.

But even if dead body is termed as grave, how does it imply that death and the grave also mean one and the same thing? Are dead body and death the same? Again, if grave is the place for burying dead bodies, why cannot it be the place for punishment? How do both these things clash and contradict each other? Can a room used for living not be the place for his

punishment also? Can snakes and scorpions not bite him in this room? Can he be immune from every disease and ailment? If a room can serve as the residence of a person and torture-house also, why a grave cannot serve as the torture-house for a dead body?

Regretfully, our research scholar has dug out the above meanings by interpreting following two verses out of context:

إِنَّكَ لَا تُسْمِعُ الْمَوْتَى

Truly, you cannot cause the dead to listen

(Al-Naml 27:81)

وَمَا أَنْتَ بِمُسْمِعٍ فِي الْقُبُورِ

You cannot make those to hear, who are (buried) in graves

(Fatir 35:22)

Even if we agree with his interpretation (which would be wrong), these only prove that all living human beings including Prophets, cannot make the buried hear them. How does it follow from this that Almighty Allah with all His Powers, His Might, His Authority, and His unlimited resources, can't cause any amount of peace and tranquility or affliction to the buried?

Madhupuri says that the "punishment and reward" depend on life and here, as in manifest, in the grave, there is death and not life. For the argument on it, he

has translated verse No. 16 of Surah Al-Mominoon as given below:

سَمِيعُ الْيَوْمِ الْقِيَامَةِ يُعَذِّبُونَ

Again, on the Day of Judgment, you will be raised up

(Al-Mominoon 23:16)

It is clear that the whole dependence of his is on the above-mentioned Urdu translation in which, he has added the word "only" (only) and the sense of the word (مَتَّ) (raising up) is translated only as "to give life".

On the basis of this argument, he is not only quite sure himself but he is assuring also that there is only this worldly life and after that there will be the life of Doomsday. He further adds, if a life in between these two lives is accepted, the faith is no longer safe. The following words of the learned Madhupuri may be examined:

"Thus, the Makkans were called unbelievers for acknowledging one life instead of two lives. Now will those who acknowledge there lives instead of two lives, remain believers?"

The question arises, when, according to his own confession, the concept of the life without punishment and reward is not only a void concept which even threatens one's faith with the acknowledgment of any life between the worldly life and the life hereafter, what about those who believe in, according to the illustration of the Holy Quran itself, i.e., bringing them before the fire in the morning and evening i.e. Pharaoh and his nation, after the end of this worldly life, that is

to say after having been drowned in the sea and before the Domsday. Would they be believers or unbelievers? Because the concept of their being punished will be merely void if the life for them is not accepted. And if it is admitted, it will be the third life about the acceptance of which, one might be wondering whether they would remain believers.

Yes, the Holy Quran itself mentions that not only a person but his donkey had also been granted death for one hundred years. Then, Allah gave the man life and, before his eyes, Allah revived his donkey also. (See Surah Al-Baqarah 2:259).

It has been also stated in the Holy Quran in different forms that Isa (Christ) used to revive the dead in this mundane world before the public eye with permission of Allah the Almighty*. The Holy Quran also mentions that the people from amongst the Bani Israel, who had demanded from Moses (Musa عليه السلام) to show them Allah Almighty through their worldly eyes, were struck by thunder and lightning. Then, they had been revived after their death as is stated in the Holy Quran:

ثُمَّ نَعْنَاكُمْ مِّنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Then, we raised you up after you death: you had the enhance to the grateful.

(Al-Baqarah 56)

* Just think over it. This man is asserting in his explanation of a verse that the Prophet Muhammad (ﷺ) cannot make the dead to hear his voice while the Holy Quran states that Prophet Isa (Christ) could not only make the dead to hear the voice, but also used to fully rejuvenate the dead obviously with the Permission of Allah.

The question arises whether the life or lives after the end of the worldly life and before the Domsday, are the third lives or not? If it is so, will the faith of those who believe it, remain secure?

It is really amazing that if we acknowledge three life spans, we lose our faith but if we do not do so, even then, the faith is lost. Our friend, the research scholar speaks of the loss of faith due to the acceptance of three life spans, whereas its non acceptance would be in conflict with the interpretation of the Holy Quran itself, which too would amount to the denial of the Holy Quran, thus threatening the faith.

Now, what is the solution of this paradox? Should we accept that there are contradictions in the Holy Quran (we seek refuge in Allah the Almighty). Or should we understand that the interpretation of the Quran given by our friend is incorrect and faulty?

All this leads us to the conclusion that these misunderstandings and confusion is the outcome of a wrong interpretation of the verse

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ

(16 of Surah Al-Momineen 23) by Mr. Madhupuri, giving a wrong interpretation of the Domsday. In order to imagine the resurrection on the Domsday, he should refer to the Quranic verses:

وَيُخْرِجُهُم مِّنَ الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

The trumpet shall be sounded, when behold! From the sepulchers (men) will rush forth to their Sustainer

(Yaseen 36:51)

قَوْلُ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعُ إِلَى شَيْءٍ نَكْرًا خَشَعًا
يُصْأَرُهُمْ يُخْرَجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ خِرَافٌ تَمْتَرُ

Therefore, (O Prophet!) Turn away from them. The Day that the caller will call (them) to a terrible affair, they will come forth, their eyes humbled—from (their) graves, (torpid) like locusts scattered abroad.

(Al-Qamar 56:6-7)

يَوْمَ يُخْرِجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ
يُوَفُّصُونَ

The Day whereon they will issue from their sepulchers in suffer haste as if they were rushing to goat post (fixed on them).

(Al-Maarij 70:43)

From this and many other verses like this, the scene of resurrection on the Judgment Day, two or three points emerge prominently.

Firstly, this raising up will be general i.e., all the human being will be raised up.

Secondly, they will be brought out and made to stand on the ground as human skeletons from beneath the ground or from wherever their parts will be buried. Then, they will walk and move about.

No doubt, there is neither a mention of general raising up before the Doomsday and after the end of

the worldly life in the Holy Quran nor does any Muslim profess a belief of such an event. But it also does not imply that there can't be any such events of resurrection of a dead body with a human physical skeleton, nor is it something impossible that a dead body be granted feeling of life of any kind and in any degree with the physical skeleton without reviving it. In fact, it is the express requirement of the Quranic verses and statements that feeling of any degree for the buried in- between the well-known life of world and well-known unconsciousness of death be acknowledged. So, all such Quranic verses and statements also need to be taken note of.

It has been stated in Surah Yaseen that, after the blowing of trumpet, the unbelievers will come out of their graves and say:

قَالُوا يَا وَيْلَنَا مَن بَعَثَنَا مِن مَّرْثَدًا

They will say: Ah! Woe unto us. Who has raised us up from our beds of repose?

(Yaseen 36: 52)

In this verse, grave has been called (Marqad) which has been derived from the word (Raqood). Both these words mean 'sleep' and 'place of sleep'. It implies that the condition of the dead body in the grave is approximately of the same type as that of a sleeping person i.e., neither is he under the state of complete unconsciousness nor does he possess the complete feeling of moving and walking life of the world.

2. In the Holy Quran, it has been stated about a martyr:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَمْوَاتٌ وَلَكِنْ لَا تَشْعُرُونَ

And say not of those who are slain in the way of Allah: "They are dead". Nay, they are living, though you perceive (it) not.

(Al-Baqarah 2: 154)

At another place, the Holy Quran says:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَمْوَاتٌ لَكُمْ فَضْلُهُمْ عِنْدَ رَبِّهِمْ يَرْزُقُونَكُمْ * فَارْجِعْنَ بِمَا آتَاكُمْ اللَّهُ مِنْ فَضْلِهِ وَتَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ * يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Sustainer. They rejoice in the bounty provided by Allah: And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve. They glory in the grace and Bounty from Allah, and in the fact that Allah suffers not the reward of the faithful to be lost (in the least).

(Aal-e-Imran 3: 169-171)

It is clearly proved from these verses that the honorable martyrs are bestowed upon life after having been slain in the way of Allah the Almighty. But this

life is not like our worldly life; in fact, we cannot understand the nature of their life. After passing through the state of martyrdom, the condition of their life is so sure and absolute that the Believers are not allowed to call them as dead.

In addition to it, these verses not only speak of the grant of life to them but the bestowal of various kinds of divine blessing on them.

And the martyrs also desire the tidings of similar blessings in favour of their brethren who have not yet lived the worldly life but they have been informed in advance that the criterion of these blessings is their faith; because at the end of the verse, it has been said:

وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

Allah does not suffer the reward of the faithful.

(Aal-e-Imran 3:171)

And not:

(The reward of the martyrs or the murdered in the way of Allah).

Now, how would our friend explain this phenomenon? Will he deny the grant of reward and blessing to the pious and the buried in the presence of these verses despite the historical evidence that the martyrs of Ohad, about whom these verses have been revealed, even today, are taking rest in their graves.

Now what about the acceptance of the "third life" of these martyrs between the worldly life and the world hereafter. If one remains a believer what about those verses on the basis of which our friend has negated

such a belief.? It they are no longer believers, then who is to be reckoned as a believer, one who accepts the Quranic verses or he who denies these?

Next, we discuss the case of the Pharaoh and his people. In this connection, it has been proved from the Holy Quran that the Aal-e-Firown (Off spring of the Pharaoh) has been being punished in purgatory and our friend Mr Madhupuri did not utter a single world in its rebuttal.

Now, after the people of Pharaoh, take the case of the general unbelievers. Allah the Almighty ordains:

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُعَذَّبُ الْعَذَابُ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

If you could but see how the wicked (do fare) in the flood of confusion at death! The angels stretch forth their hands, (saying), yield up you souls: This day shall you receive you reward—a penalty of shame, for that you used to tell his against Allah, and scornfully to reject of His Signs!"

(Al-Anaam 6:93)

We must note how clearly and explicitly it has been stated that the unbelievers are told exactly at the time of death that they would be punished that day. It is obvious that this punishment is not that of the Doomsday because that is not the Doomsday. Nor is it the punishment of the mundane world because at the time when their soul is being taken out of their bodies, they are being told that they would be punished. In

other words, the punishment about which they are being warned is yet to start while the soul is being drawn. Thus, this punishment must be the punishment after death and before the Doomsday. Therefore, this is the punishment of purgatory.

- 5. After replying the whisperings of the Makkans against he Prophet Muhammad ﷺ, Allah the Almighty says in Surah Toor:

فَذَرِهِمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ * يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ * وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

So leave them alone until they encounter that Day of theirs, wherein they shall (perforce) swoon (with terror). —The Day when their plotting will avail them nothing and no help shall be given them. And verily, for those who do wrong, there is another punishment besides this. But most of them understand not.

(Al-Toor 52: 45-47)

Now, what can be the punishment which is in addition to the punishment on the Doomsday for the cruel people of Makkah, while there is historical evidence that many of those individuals had passed away from this world unpunished. Therefore, there is no option except to acknowledge the punishment of purgatory.

- 6. While making a mention of the hypocrites in verse 101 of Surah Al-Taubah, Allah the Almighty states:

سَيُعَذِّبُهُمُ مَّرِيضِينَ ثُمَّ يَرْدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ

Twice shall We punish them: And in addition shall they be sent to grievances penalty.

The major punishment mentioned in this verse is that of the Domsday and the punishment which will be awarded twice ahead of that, one in the worldly torture caused by the exposure of their hypocrisy or something of that sort. But what was the second infliction if not the punishment of purgatory because none of the hypocrites had been proved to have suffered double punishment in this life.

Now, is there any thing missing to establish the authenticity of the concept and the supporting Quranic verses which prove that Allah Almighty showers His blessings on the righteous people buried in graves and inflicts punishment and torture on the sinners. In other words, the belief of punishment or reward in the purgatory to the dead is absolutely correct and its denial is clearly the denial of the Holy Quran.

Punishment and Reward Before the Domsday Does Not Negate the Domsday

In connection with the punishment in grave, our friend has raised a point which also needs discussion. He writes

"After all, the objective of reviving the dead on the Domsday is merely to award every person the reward of his deeds....."

In the end, he says: if, in the grave itself, there is life and the chain of punishment and reward is continuing, it amounts to the denial of the Domsday and the existence of the Paradise and the Hell etc.

The question is, if really the acknowledgement of life in grave and punishment and reward therein means the denial of the Domsday, the Paradise and the Hell? If so, why the Holy Quran has bound us to acknowledge such contradictory concepts?

(The proof of life in grave and punishment and reward has been discussed above.)

The second question is, if the awarding of the punishment and reward on the Domsday implies that there would not be any such judgment prior to the Domsday why Allah Almighty punished so many nations even before the Domsday? After mentioning the destruction of the nation of Saba, Allah states:

ذَٰلِكَ جَزَاؤُهُمْ بِمَا كَفَرُوا وَفَلَّ مُجَازِي إِلَّا الْكَافِرَ

That was the Requital We gave them because they ungratefully rejected Faith: And never do We

give (such) requital except to such as are ungrateful rejecters.

(Saba 34:17)

By way of punishment of their misdeeds, a group of Bani Israel had been transformed to monkeys and pigs. The Quranic reference is:

وَلَقَدْ عَلَّمْتُمُ الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ * فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ

And well you knew those amongst you who transferred in the matter of the Sabbath: We said to them: Be you apes, despised and rejected." So We made it an example to their own time and to their posterity, and a lesson to those who fear the Allah the Almighty.

(Al-Baqarah 2: 65-66)

Allah says further:

وَجَعَلْ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ

Those of whom some, He transformed into apes and swine.

(Al-Maidha 5: 63)

Infliction of punishment to another group of Bani Israel has also been mentioned in the Holy Quran:

فَأَرْسَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

So we sent on the transgressors a plague from heaven, for they infringed (Our command) repeatedly.

(Al-Baqarah 2: 59)

The consequences which the nations of Noah عليه السلام, Aad, Thamood, Madyan, Lut عليه السلام, Ashab-al-Aikah, Pharaoh etc. met, is well-known all over world. Every reader of the Holy Quran knows that they had met this consequence as a punishment for their unbelief and falsification. We can quote a number of verses from the Quran on this issue.

The question is whether Allah Almighty Himself has not opened the door for the denial of the Domsday, Paradise and Hell by punishing these nations, as argued by our friend. It is amazing that Allah the Almighty Himself has talked of reward and punishment before the Domsday as a part of His principles and laws while our friend is taking it as denial of the Domsday. The verdict of Allah Almighty in this respect is as below. After the destruction of the rejecters of the truth, He states:

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِنَّ كَذُوبًا فَاْتَاخَذُوهُمْ بِمَا كَانُوا يَكْسِبُونَ

If the people of the town had but believed and feared Allah, We should indeed have opened out to them (all kinds of) blessings from heaven and earth, but they rejected (the truth), and we brought them to book for their misdeeds.

(Al-Aaraf 7: 96)

At another place, Allah says:

وَلَنَذِقَنَّهُمْ
الْعَذَابَ الْأَكْبَرَ لَعَلَّهُمْ
يَرْجِعُونَ

And indeed We will make them taste of the penalty of this (life) prior to the supreme penalty, in order that they may (repent and) return.

(Al-Sajdah 32:21)

In brief, reward or punishment to the people before the Doomsday is proved on the basis of a number of Quranic versus. If such reward and punishment during the present life does not falsify the process of the Doomsday, etc., why should the reward and punishment in grave essentially lead to the denial of the Doomsday, the Paradise and the Hell?

Next, if acceptance of the reward and punishment prior to the Doomsday amounts to the denial of the Doomsday, Paradise and Hell, why does the Holy Quran enjoin for punishing the criminals in this world? Injunction for amputation of the hands of thieves, whipping for adultery, regarding taking blood-money from the murderer, death for the rebels, etc. etc. are very much there in the Holy Quran. Then is the Quran violating its own laws and norms by enjoining the enforcement of these punishments?

This concludes our review of the research by our friend Mr. Madhupuri on this point although certain points remain unanswered.

The above discussion would show that the deniers of Hadith are absolutely naive and unskilled in regard to understanding of the Holy Quran. In their attempt to

learn the message of the Quran, they examine only one aspect of the matter, leaving the other aspects untouched. It is not surprising, therefore, that the result derived by them contradicts other explanations of the Holy Quran itself. A study of the last a few pages would make it clear.

Mandatory Prayers and Deniers of Hadith

The deniers of the Hadith have also been trying to create misunderstandings among the Muslim masses by propagating the so called differences in the Ummah on the mode of Salah (prayer). For instance, they make the propaganda that the believers of Ahadith differ among themselves on the mode of offering prayer. "If the Ahadith had been correct and reliable, why should there be any such differences?" they say.

Reply.

It can be stated on authority that there are no basic differences among the believers of the Hadith or the different schools of thought in Islam in regard to the constituents of prayer. The Shiahs, Sunnis, Kharijies, Rawafiz, Hanafi, Maliki, Shafei, Hanbali, Ahl-e-Hadith, Deobandi, Brelvi, in short all the schools of thought in Islam, believe that five prayers are obligatory during twenty-four house. All of them also agree that there are two mandatory Rakaat in Fajr prayer, four Rakat each in Zuhr, Asr, and Isha prayers and three Rakat in Maghrib prayer as obligatory. Likewise, they agree on the major constituents of

prayer. They agree that first of all, after the Niyyah (intention), Qiyam is to be performed, followed by Rukoo, then Qaumah and then two Sajood or prostrations. This will constitute one Rakat. After saying two Rakat, Tashahhud is to be performed. And that the prayer will come to an end with Taslim. All of them believe that recitation of Surah Al-Fatiha is also essential. There is however a difference of opinion in regard to the recitation of the Al Fatiha in the collective prayer led by an Imam. So, this is not an important difference. Similarly, in the performance of Rafa-e-yadain or raising of the hands, the only difference is as to what is better. After proper research, if a person offers prayer with Rafa-e-yadain or without it, his prayer will be correct in both cases. So, there are no basic differences among the believers of the Ahadith in respect of the constituents of prayer and the basic theorem.

On the other hand, those who refute the Ahadith and call themselves Ahl-e-Quran, have serious and basic differences among themselves. The following analysis would prove the point:

1. According to the greatest spiritual guide of the deniers of Hadith, Abdull'ah Chakralvi, five times daily prayers are obligatory. (Chakralvi's Tafseer-al-Quran Vol.1 P.112 and Salaat-al-Quran P.8). Same are the views of Hafiz Aslam Jairajpuri. According to him, this is Deen and its opposition amounts to the opposition of Quran. (Taleemat, Part 1 P.56).

2. As against these, two other main leaders of the same faith, one, the editors of Balagh-ul-Quran and the other gentleman known as Laahuti, maintain that five times prayers are not manifestly proved from the Holy Quran, yet they offer five prayers a day. (Balagh-ul-Quran, June, 1967 P.17 and Tuloo-e-Islam August 1950 p.60-61)
3. Another group of the denier of Hadith at Gujranwala in Pakistan) and at Badayun (India), believes in three prayers daily. (Magazine Aqemu-al-Salat P.21). Again, there are differences among these people as to which are the three obligatory prayers. Some of them consider Zuh and Maghrib are obligatory. They drop Asr and Isha. Some others in the same group take Asr and Isha as obligatory, and Zuh and Maghrib as non obligatory.
4. A fourth group of their headed by Khwaja Ibaadullah Akhtar, believes in only two obligatory prayers in a day.
5. The group of Mr. Madhupuri is however unique among the deniers of Hadith as it believes in six prayers daily.
6. So much on their differences about the daily mandatory prayers. Now about their differences on the number of Rakaat in each prayer and the mode of their offering. Abdull'ah Chakralvi, Mr. Aslam Jairajpuri, Mr. Lahotti and the editor of the Balagh-al-Quran agree with the Believers of the Ahadith in regard to the number of Rakat of

"Gabriel ﷺ comes, demonstrates by saying prayer. From where did he learn to mode of the prayer? Allah the Almighty might have demonstrated by performing it. Then there are numerous and repeated differences. Sometime, these are about making the Niyah or intention for prayer. Then there are differences on placing hands during the Qayam (standing), whether above one's chest or below the navel, about 'Amen' and Rafa' Yadain (raising hands), recitation of Surah Al-Fa'tiha while saying prayer in congregation etc. The question arises as to whether the Holy Prophet ﷺ used to say the prayer in different modes. These holy clerics have torn the religion of Islam into pieces and have made their small, separate groups with their schismatic tendencies."

Our comments on the above are as follows:

If Gabriel ﷺ could demonstrate the mode of prayer only after he witnessed Allah perform the same (God forbid), we would refer to the Sura Taubah that speaks of the angels performing differing tasks in aid of the Islamic host in the Battle of Badr, hitting on the necks and fingers of the infidels. The question arises, from where did they learn all this? Should it mean that Allah gave a practical demonstration of all these movements, by Himself wielding a sword, moving the club, shedding blood of someone, etc. (God forbid). We only pity such a reasoning.

The reference to the minor, petty differences among the Believers in the mode of offering prayers reflects the shallowness of the deniers of Hadith. No sane person would object to some minor differences in

prayers, mode of saying prayer, Dua or supplication. On the other hand, those believing in three prayers a day, hold that the number of Rakaat in each prayer is only two. Some of them offer two Sajood (prostrations) in a Rakaat while some offer only one prostration in every Rakaat. They have also compiled their own set of invocations / supplications incorporating pieces from different verses of the Quran according to their liking. They have assigned for the different parts of prayer i.e., for Rukoo, Sajood, etc. specific pieces of verses without any reasoning.

7. But the greatest spiritual guide of the deniers of Hadith, Ghulam Ahmed Pervez, out rightly believes that prayers, Hajj, Zakat, etc. "all are of no significance" instead, they are "the cause of the degradation, backwardness and downfall of Islam". (Tuloo-e-Islam, March, 1953 p.46). Going still further, Mr. Pervez considers prayers as a copy of Iranian fire worshippers' customs. (Tuloo-e-Islam, Dec. 1951 p.47)

It is ironical that the people claiming to be Ahl-e-Quran, should have so much differences among themselves in respect of Rakats, the mode of offering prayers, etc.

Let us now examine their views about the mode of prayer through a quotation from one of their men. The satirical wording of the writer is shameful, rather disgusting. He writes:

the mode and style of offering prayers by the Noble Prophet Muhammad ﷺ on different occasions during his twenty-three years' prophetic life, in order to make room and justification for these. The Holy Quran itself provides three different options for the expiation of oath. For the expiation of Zihar also, three forms have been allowed. For the Tahajjud prayer, three optional times have been mentioned. Different options have been provided for the performance of different rituals of Hajj (pilgrimage to Makkah). For instance, stay in Mina (on 10th Zul Hajj) has been allowed for two as well as three days. Therefore, when the Quran itself gives different options for the performance of different religious acts, why should anyone object to petty differences in the Ummah in the mode of the prayers. This is simply a dishonest and mischievous approach of a perverted mind.

In fact there are sharp differences among the groups of the Deniers of Hadith for which they must be ashamed of.

There is evidence that the deniers of the Hadith are greatly perturbed on the exposure of their false stance from our side as they are unable to establish the truth of their own views against the Ahadith. But they are not ready to admit the falsehood of their ideology.

We have lately received a detailed letter from one of their men and it also needs rebuttal. The crux of his arguments is that Almighty Allah enjoined Prophet Muhammad ﷺ to adhere to the Deen of Ibrahim ﷺ. Prayer had also been made obligatory for the Millat of Ibrahim ﷺ. Ibrahim ﷺ prayed to Allah to make him

and his offspring regular in prayers and his supplication was granted which means that till the commissioning of the Prophet Muhammad ﷺ, the righteous people would continue to offer prayers. And the Prophet Muhammad ﷺ retained the old mode and form of the prayer, without teaching a new mode through Gabriel ﷺ.

Let us examine this "point" of this gentleman. It is well-known that three groups had been attributing themselves to Ibrahim ﷺ at the time when Muhammad ﷺ was bestowed Prophet hood, one, the polytheists of Arabia, second the Jews and third, the Christians.

About the Salah of the polytheists, Allah said in the Holy Quran:

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيدٌ

Their prayer at the House (of Allah the Almighty) is nothing but whistling and clapping of hands.

(Al-Anfaal 8:35)

About the "Ahl-e-Kitab" or People of the Book, Allah said on certain occasions that

1. "Generally they had wasted the prayer" (See verse 59 of Surah Maryam)
2. There were serious differences among them about prayer, some of which have been identified by the Holy Quran itself and the Noble Prophet ﷺ had been prohibited from following them, and their conduct had been condemned as injustice and based on their vain

desires. (Sura Al-Baqarah, 145). Now that the prayer of the both the polytheists and the Ahl-e-Kitab, the People of the Book (Jews and Christian) were not considered of any worth, whom should the followers of Muhammad ﷺ have copied?

3. The supplication of Ibrahim عليه السلام for the persistence of people, from his race, steadfast in prayer, however, did not mean that true mode of Ibrahim's prayer was in existence at the time of Prophet Muhammad ﷺ. Ibrahim عليه السلام had also prayed: "Our Sustainer! Make of us Muslims, bowing to your (will), and of our progeny a people Muslim and bowing to your (will)." (Al-Baqarah 2:128). According to the deniers of Hadith, it is essential that a Muslim nation must have been in existence as a result of this supplication at the time of the commissioning of Prophet Muhammad ﷺ otherwise it would mean that his supplication had not been granted. The question then arises" why was Prophet Muhammad ﷺ commissioned at all? Wasn't the previous nation good enough? It could have performed the task of preaching and propagating Deen of Islam. Again if Prophet Muhammad ﷺ had been sent, what was the necessity of revealing the Holy Quran consisting of thirty parts? Allah could have simply enjoined the believers in Muhammad to follow the previous Muslim nation in all respects.

4. Then, even if some people from the previous Ummah sticking to the correct mode of prayer existed at the time of Prophet Muhammad, how could it be presumed that the Noble Prophet ﷺ ever met them or adopted their mode of prayer?
5. Again, if we accept that Prophet Muhammad ﷺ had learnt the mode of Salah from the Ahl-e-Kitab, at least it is settled that the mode of prayer he taught to his followers is the same he adopted himself. Then why the mode of prayers adopted by the Jews and the Christians should be so different from that of the present Muslim Ummah? These differences are so sharp that even a common man can easily realize that they are the prayers of two distinct Ummahs.
6. Now, the Noble Prophet Muhammad ﷺ himself adopted a mode of prayer and taught the same to his Ummah. A question arises, whether that form and mode of prayer is still intact? If so, what is that mode? Is it the same that is in practice by the Believers of Hadith for the last fourteen centuries with small differences, or the numerous forms invented by the different groups of those denying the Hadith in the recent years? Again, how can we know of the correct mode of prayer of Ibrahim عليه السلام and Prophet Muhammad by keeping the Ahadith apart?

7. If the mode of prayer based on Ahadith is not accepted, it would imply that only a short time after the demise of the Prophet Muhammad ﷺ, the correct mode of praying came to an end, and for at least, thirteen hundred years, the Ummah kept on offering prayers in a distorted form. But now, all of a sudden, a handful of people came to realize this grave mistake and took upon themselves the task of guiding the Ummah to the correct way of Salah. However, while doing so, these people developed serious differences among themselves. So, how could this poor Ummah be led to the correct mode of prayer?

8. Can a sane man believe that the Jews and the Christian whose religious supremacy had been abolished, who were declared as misled and having deserved Allah's wrath because of their misdeeds, had retained the correct mode of prayer and the last Prophet ﷺ and his Ummah was asked to learn their form of prayer from the Jews and the Christian? It is important that the Ummah of Muhammad was not only destined to live till the Doomsday but was also to provide guidance to the rest of the humanity. Should this Ummah lose its own mode of prayer soon after the Prophet's death and recalling its correct shape, condition and nature become impossible?

9. The deniers of Hadith argue that the Holy Quran is complete and perfect, hence there is no need to derive anything from any other

source or else it would be presumed that the Holy Quran is not taken as perfect or complete. The question however arises, from where should we get the details about the prayer. These details are not available in the Holy Quran and the conduct of the Jews and the Christians or the conduct of the Ummah of the Prophet Muhammad ﷺ in any way, is beyond and out of the Quran. They argue that the Quran itself enjoins adherence to the conduct of the Millat-e-Ibrahim ﷺ, which does not amount to an addition to the Holy Quran nor does it falsify the concept of the Holy Quran being perfect. In that case, we would argue that same is the case with the Hadith. The Hadith also contains the wording and acts / deeds of the Prophet Muhammad ﷺ which he had performed as a Messenger, a status granted to him by Allah, the compliance of which has been ordained to us by Allah. Therefore, following Hadith is neither any external addition to the Holy Quran nor does it contradict the concept of the Holy Quran being perfect.

10. Prophet Muhammad ﷺ in accordance with his prophetic status and authority, prepared a group of the Sahaba through his preaching and acts based on his specific beliefs and rules. After the bestowal of Prophet hood, this was the Muslim Ummah and the Millat-e-Ibrahimi. The conduct and life style of the Muslim nation in different walks of life was identical

to the conduct and life style of the Millat-e-Ibrahim. The continuation of the same conduct by different generations who came after them, is the continuation of the Millat-e-Ibrahim. Now the words and deeds of Prophet Muhammad ﷺ which are the basis of this conduct, are called Ahadith. If this conduct of the Ummah or the Millat-e-Ibrahimi is an authority and binding for the Believers, why the Ahadith that are the basis of this conduct, should not be treated as an authority and binding?

Next, the deniers of Hadith argue that the prayer which the Prophet Muhammad ﷺ used to offer, is not preserved. In other words, they admit that the conduct of Millat-e-Ibrahimi or Muslim Ummah could be interrupted and this interruption could grow to the extent that the real shape of the period of the Holy Prophet ﷺ could be lost. Now, this is a hard fact based on historic evidence that even during the first century Hijrah, interruption had started in certain matters in the form of the conduct presented by the Prophet ﷺ and that is why the sincere people of the Ummah had the feeling that the entire record of the prophetic guidance of the Noble Prophet ﷺ be preserved after thorough scrutiny, to serve as the basis for the Islamic Society otherwise with the propagation of evil and mischief, no source or standard would be left for differentiating between right and wrong and to know the conduct of the Holy Prophet ﷺ and the Sahaba رضی اللہ عنہم. This record of the prophetic guidance is

called as Hadith. If the deniers of Hadith do not accept this record as authentic, would they tell us on what basis can we decide as to which had been the way of the Noble Prophet ﷺ and the Sahaba to be distinguished from the ways invented by those going astray.

Quranic Proof of Five daily Prayers

Another mischievous stunt of the deniers of Hadith is that the five time daily prayers are not proved from the Holy Quran. This issue had different dimensions and needs a detailed analysis.

First, that the Ummah which affirms that the Holy Quran with us is the same as was revealed to the Prophet Muhammad ﷺ, also affirms without any difference of opinion, that the prayer of the Prophet ﷺ had been for five times a day. If some one doubts the second affirmation, why should he accept the first one. Therefore, if the second affirmation is acceptable, the first would also be relied upon because the source of both is the same. Or otherwise the reason of denial of the second must be explained.

Secondly, the deniers of Hadith or the Ahl-e-Quran themselves are not sure about the number of obligatory prayers in a day, five, three or two. They should either deny the daily prayer altogether, or if the number of the prayers has been clearly given in the Quran, why do they differ on this among themselves?

Thirdly, the verses of the Holy Quran point out five daily prayers. Firstly, Allah the Almighty says in the Holy Quran:

خَافِظًا عَلَى الصَّلَاةِ وَالصَّلَاةِ الْوُسْطَى

Guard strictly (five obligatory) As-Salat (the prayers) especially the middle Salat (i.e. the best prayer 'Asr). And stand before Allah with obedience [and do not speak to others during the Salat (prayers)].

(Al-Baqarah 2:238)

The word SALAWAT is plural, and connotes three or more. The above-mentioned verse therefore implies three or more daily prayers a day in addition to the middle prayer. Now if we take the total number of prayer as four including the middle one, the total would come to four. In that case, the middle one would not be exactly in the middle. But if we take the total number as four, there won't be any prayer in the middle at all. Therefore, it is essential that in addition to the middle prayer, there should be four obligatory prayers.

Secondly, Allah the Almighty says in the Holy Quran:

فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ
الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاء اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ
النَّهَارِ لَعَلَّكَ تَرْضَى

And glorify the praises of your Lord before the rising of the sun, and before its setting, and during some of the hours of the night, and at the sides of the day (an indication for the five compulsory congregational prayers), that you may become pleased with the reward which Allah shall give you.

(Taaha 20:130)

"Atraf" is plural which denotes, at least, three. This proves that there are at least three prayers obligatory in a day. The wording of this verse implies that there is one prayer is obligatory at night. But if we take the number of prayers during the night as one, the total number of the prayers will be four, including the three prayers of the day. Then, there will be no prayer in the middle. But according to the verse given above, there has to be a middle prayer. Therefore, one has to believe in two prayers during night instead of one. With this, the total number of prayers in a day would be five, three Salah during the day as proved by the words on the both sides of the day) and two prayers during the night as a requirement of the words..... (part of the hours of the night).

Thirdly, Allah the Almighty says in the Holy Quran:

So give glory to Allah, when you reach eventide and when you rise in the morning; yes, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline.

(Al-Rum 30:17-18)

This verse enjoins offering prayers at four times: morning, evening, afternoon and Zuhr. In the following verse, the prayer of Isha has been mentioned manifestly:

وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ

And after the late night prayer

(Al-Nur 24:58)

Summary of the Discussion

The summary of the issues proved or derived, up till now, from the discussions is as follows:

1. Belief in the Holy Quran being explanation of everything or every detail does not mean that every subsidiary theorem of all the spheres of life finds mention directly in the Holy Quran as there are many issues relating to the foundations of Islam (prayer, Zakat etc) the explanation of which is not directly available in the Holy Quran. The concept of Quran's being 'Explanation of everything' and 'detail of everything' implies that it contains rules and principles, formulae and sources which help and guide the reader and the believer to the injunction of the Shariah, the will and the objective of the Shariah in connection with any theorem. Thus, any issue that is directly not settled in the Holy Quran can be solved on the foundations provided in the Holy Quran.

2. The foundations and the sources enumerated by the Holy Quran, in addition to the Quran, itself include the most important personality of the Prophet Muhammad ﷺ. In his prophetic status, the Prophet Muhammad ﷺ was not supposed to play the role of only a postman to rehearse the Divine Words or an announcer to simply recite the holy book. In fact, he had been assigned the duty to deliver, communicate and interpret the divine message and the divine Will. He was not only the

Thus, the total number of prayers comes to five. If we do not admit five, at least four have been mentioned in this verse and these would be considered as mandatory. But then, which would be the middle one?

In short, all such verses of the Holy Quran as refer to the timings of the prayers, imply five time prayers and those who believe in only two or three prayers a day, violate the Quran as they accept some part of the Quran and deny the other. In is in regard to such people that the Quran refers in the verse given below:

أَفَرَأَيْتُمْ يَتَّعِظُونَ الْكِتَابَ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا جِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do.

(Al-Baqarah 2:85)

authority and ruler of the Ummah but a teacher, a guide, a legislator, a judge, a soldier, military commander, and a guide in all walks of life. The Holy Quran assigns him all these duties and responsibilities, vests him with all these powers, and then leaves it to him to decide innumerable issues of practical life in different spheres. His verdict is the verdict of the Divinity, and his act and practice reflects the divine Will. Faith in all this is an essential part of a Muslim's faith, because he represents the Will of Allah the Almighty in the same way as does the Holy Quran itself.

3. The observations, orders, and the acts of the Noble Prophet ﷺ during his twenty-three years prophetic life are known as his Sunnah. The Holy Quran, in conjunction with the Sunnah of the Prophet ﷺ constitutes the sacred law of Allah called Deen or Shariah. Therefore, the people who claim to accept only the Quran and deny the Hadith or Sunnah, are in fact, the deniers of the Holy Quran also; because they disbelieve in the foundation of Deen and its essential component. According to our faith, the Holy Quran in itself is authentic because it was delivered to us by the authentic source of the Holy Prophet ﷺ. In other words, we Muslims accept the Holy Quran as the word of Allah because it was delivered to us through the Prophet in whose prophet hood we believe.

4. These people claim to believe in the perfection of Deen while denying the status of Sunnah.

Therefore, their claim is only a false and fraudulent slogan. It is because they do not believe in the prophet hood of Muhammad ﷺ with all its constituents, which is an essential part of faith. These people neither accept the role or the powers of the Holy Prophet ﷺ (except that he was to rehearse the Holy Quran) which were bestowed upon him by the Quran nor do they acknowledge his authority to interpret the divine law and Will. They claim to believe in the Quran and the Prophet hood of Muhammad ﷺ and accept Deen as perfect. Yet they do not agree to the concept of prophet hood given by the Holy Quran, nor do they accept the foundations of Deen laid down in the Quran and they also reject the basics of the Deen as explained by the Quran. Therefore, their claim of believing in the Quran and the perfection of Deen is simply an illusion and fraud. In their heart of hearts, they believe neither in the Holy Quran; nor in the perfection of Deen. Likewise, they don't believe in the true concept of the prophet hood and the status, powers and the authority of the prophet. They insist on interpretation of Deen according to their whims and caprices.

5. These people claim to believe in the Holy Quran but do not accept the fundamentals laid down by it, claim faith in the prophet hood of Muhammad ﷺ but refuse to give him his due status and authority as Prophet. Similarly, they pretend faith the perfection of Deen but deny its innumerable sections and provision. All this is the inevitable

outcome of their refusal to accept the Ahadith which has rendered their contention a laughing stock, devoid of reason and logic.

6. According to the Holy Quran, adherence to the life (USWAH) of the Noble Prophet ﷺ is a part of faith of a Muslim and the basis of success in the world hereafter. Now the only source of knowing the USWAH of the life of the Holy Prophet ﷺ is the Sunnah. Therefore, the people who doubt the authenticity of the Sunnah despite their claim of faith in the Quran, insinuate that the USWAH or life of the Holy Prophet ﷺ has not remained secure and intact. In fact, they mean to say that the Holy Quran declares something as the condition of faith and basis of salvation that does not even exist; which is impracticable and beyond the human reach. In other words. (We seek the refuse of Allah the Almighty) They attribute to Allah some sort of helplessness and inability in protection of some thing that was to serve as the basis of salvation in the world hereafter due to the conspiracy of a few individuals.
7. All the rules and principles invented by the deniers of Sunnah to hold the Sunnah as unreliable are incorrect as they attack the authenticity of the Holy Quran and its authoritative capacity, and acceptance of their criterion creates doubts about the authenticity and sanctity of the Holy Quran itself.
8. In the Holy Quran, Zann or conjecture has not only been censured it has also been appreciated.

The believers have been enjoined to base their opinion or judgment on Zann and it has been termed as the ground of success in the hereafter. The foundation of many legal injunctions has been laid on Zann and Islam even builds the system of court decisions on it. Therefore, rejecting the Ahadith merely on the ground that they are based on Zann or conjecture is unjust because the Ahadith are Zanni in the same sense as the Zann is admissible according to the Holy Quran.

9. It is absolutely incorrect to hold that the narrations recorded in Ahadith collections had been in circulation for centuries through the story-tellers and preachers and unreliable persons and were later compiled and attributed to the Prophet Muhammad ﷺ. On the other hand, the narrations recorded in the Ahadith collections give the true picture of the life, the sayings and acts of the Holy Prophet ﷺ as heard or seen by the distinguished group of people known as Sahaba or the Companions about whose veracity the Quran itself stands witness. From the Sahaba رضی اللہ عنہم, this information passed on to the Tabaeen or the successors. Both these classes preserved each and every detail about the life of the Holy Prophet coming to their knowledge, believing it to be an essential part of their faith and the axis of salvation. Some of them also preserved it in writing and their memories. These torch bearers of the precious Islamic knowledge were still around when the great Muhaditheen, the great scholars of Hadith came into fore, who remain unmatched in

their reliability, righteousness, piety, truthfulness and knowledge through the ages. They checked the whole stock of the Ahadith on a strict standard of scrutiny and investigation and their regular editing in the light of the historical developments.

10. The allegation of the deniers of Hadith about the Hadith being the outcome of an Iranian conspiracy is an absurd concoction, having no basis.

11. The view that any thing is reliable only if it is recorded immediately carries no force. Acceptance of this rule would undo the authenticity of most of the historically admitted facts. The Holy Quran itself mentions numerous events that were put to writing thousands of years after their happening. As a matter of fact, the reason of the Holy Quran being a reliable and authentic book is not because it was recorded soon after the revelation of the verses. On the other hand, it is a hard fact that to the Millions of the Sahaba and the Tabaeen (successors) the Quran reached through verbal narration. The Holy Quran is reliable because it had been conveyed to the Sahaba by the reliable and trustworthy man like the Prophet Muhammad ﷺ and it was transmitted from the reliable men like Sahaba to the Tabaeen. The Holy Quran written and printed in the modern period is not authentic for being in written form, but because the entire Ummah is a witness to its authenticity and veracity. Likewise, a copy of the Holy Quran written in a distant past will not be considered authentic unless it is exactly in

accordance with the collective evidence of the Ummah in relation to the order of the Quranic words, verses, Surahs, chapters etc.

12. The assertion that the authentic Ahadith are disorganized, contradictory and contain false and obscene writing, is absolutely wrong and unfounded. The issues being labelled as contradictory, obscene and false, by the deniers of Ahadith, are mentioned even in the Holy Quran.

13. The argument that accepting the authenticity of Ahadith implies believing in the innumerable narrators falling in the chain of authorities is a highly far fetched idea having no substance.

14. The concept of punishment in grave and reward is correct and is proved by both the Holy Quran and Hadith and those who deny it in fact refute the Holy Quran itself.

15. The wide ranging differences in regard to the prayers among the deniers of Hadith prove that if one tries to interpret and explain the Holy Quran independent of the Sunnah, the sanctity of even the fundamentals of Islam would be in danger and the Ummah will fall victim to such serious differences, even surpassing the differences between the Jews and the Christians, and finding a point of union and coexistence of the Ummah would be impossible. On the other hand, the adherence to the Sunnah reduces these differences almost to nil. Accordingly, the differences among different groups of the Ahl-al-Sunnah about

prayers are only minor as they agree on majority of the issues and their differences are only of interpretation and understanding or in regard to excellence.

16. The five time obligatory prayers in a day are proved by the chain of the authentic or Sahih Ahadith reaching the Noble Prophet ﷺ as well as collective and unanimous conduct of the Ummah. Besides, the hints in the Holy Quran, their interpretation and the form of expression also requires and corroborates the same. The people who believe in two, three or six prayers in a day are denying hard and irrefutable facts which amounts to denying the Holy Quran and falsification of the followers of the Holy Quran.

O Allah the Almighty! Show us the right as right and grant us its compliance and show us the falsehood as falsehood and grant us to avoid it.

Ameen!